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The Spirit of Missions,

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVIII.

SEPTEMBER, 1853.

No. 9.

THE OCTOBER REPORTS.

THE Missionaries will please to take care that the Reports for the six months ending October 1st, are received at the office, so far as their agency is concerned, not later than the 23th of September. Whatever interesting occurrences have transpired, will, of course, form part of them, in addition to the usual statistics. Everything that will enable the Committee to present to the Board a correct statement of Domestic Missions, it is hoped, will be correctly and fully reported. Measures in progress for the erection of a Church, the amount raised for that purpose, both at the station and in other parts of the Church, and any other information showing the welfare, the interest and the progress of the Missionary work, it is desirable to present to the Board at its approaching meeting, that the Church may be informed and quickened by the recital.

Diocese of Massachusetts.

ST. PAUL'S CHURCH, BROOKLINE.

Alluding to the consecration of this Church, the Bishop gives the following particulars respecting its erection: "Of the sum of about \$27,000, which was the cost of the Church, with the organ and furniture, nearly all was contributed by two individuals of the parish; one of whom also made a free gift of the land. The beautiful windows were the gift of various members of the parish; and for the bell, the cost of which was more than \$600, we are indebted to the munificence of Timothy Corey Leeds, Esq., of Boston. May those who have added this beautiful sanctuary to the number of our Churches in this Diocese find their reward, while they live, in seeing the precious gospel, as preached within its walls, made "the power of God unto salvation" to many hearts; and in anticipating the benefits which, through this Church, shall be dispensed to future generations, when they themselves shall have passed from the scene! How enduring is the satisfaction, which proceeds from the consecration of what we possess to the Master's honour! Blessed are they, who, during this fleeting day of life, are living in a sense of their responsibility. Of the uncertainty of the hour when we may be summoned to render up our account, we are impressively reminded by the occasion I am recording. Among those present on the morning of the consecration, and taking a lively and joyous interest in all the services, was Mr. Chandler Howard, one of the Vestry of the parish. You are all aware that, shortly afterwards, by a deplorable casualty, this interesting person, in the morning of life, and in the fullness of hope and promise, was suddenly removed from his family, his friends, and the services of the Church below, to the eternal world. While, concerning his departure, we are called to sorrow not as those "which have no hope," we are at the same time furnished, in the event, with a striking memento of the vanity of life, and of the infinite importance of 'using, as not abusing,' a world, the 'fashion' of which 'passeth away.'

REPORT OF THE BOARD OF MISSIONS (DIOCESAN.)

Comparing this list of appropriations with that of the last year, we shall find that, since the last Convention, Grace Church, Lawrence, has become self-supporting, and that the Church of the Ascension, Fall River, has dispensed with an important fraction of previous appropriations. For several years both of these Churches have been sustained from our Treasury; and it is a most encouraging fact, that both are now in possession of a commodious and substantial building for sacred purposes.

We have also the pleasure of being able to record that our Missionary in Pawtucket has succeeded in raising very nearly, if not all, the amount necessary for the completion of a Church, and that he will apply for its consecration in the course of the summer; after which time it is anticipated that there will be no application for further aid.

At Wood's Hole, within the ancient township of Falmouth, a Church is under contract, which will be completed in two or three months. Occasional services have been held there by clergymen spending a few weeks of the summer season there, and likewise during the last winter, by two or three of our brethren who have been invited to visit the place with refer-

ence to taking charge of the recently organized parish. We have been requested by the Wardens and Vestry to send a Missionary, but no one has been yet appointed.

With regard to other stations on our list, we have only to say, that in some instances all we can do is to "strengthen the things which remain, and that are ready to die," while in others we must wait as patiently, and give as liberally as possible, in order to ultimate success. What we most stand in need of, now as always, is the judicious and devoted Missionary. To supply this want is, indeed, a difficult and discouraging task. We must have more men, and men of the right kind. Could we command these, we could easily command funds for their liberal support, and point them openings which would well reward their labors and our care. It is in vain to think of occupying strong points, unless we have those coming into our employ who are fitted for occupying them. The great feature in our policy, as a Church-extension organization, ought to be that of a temperate, but at the same time, a vigorous aggressiveness upon townships where there is already a large or a rapidly increasing population. With suitable men, devoting themselves to, and persevering in this work, we could adopt and carry out this policy. Such towns as Fitchburg, and many others which will at once occur to any one familiar with our state, could be assumed at once as stations, and rapidly multiply our Churches. In this Diocesan department of Missions, as well as in that of the Domestic and Foreign, the faithful disciple may well pray the "Lord of the harvest" that he would send forth more labourers into his harvest.

Diocese of Georgia.

CITY MISSION IN SAVANNAH.

REV. THOMPSON L. SMITH, MISSIONARY.

The undersigned entered upon his labours as Missionary in the city of Savannah the 15th of last November. He found an ample field, "white for the harvest." It was a vineyard calling loudly for labourers, as all the regular pastors of Churches in the city had as much as they could do within the bounds of their respective parishes, and beyond this, the ground was unoccupied even by a single missionary, who might minister to the poor, the afflicted, and the unfortunate, who had not been gathered into any fold; and besides, to look after the spiritual wants of strangers and adventurers, who were taking up their residence in our daily increasing and prosperous city.

The occasional and random visits of first one and then another of the regular pastors, to see a sick person in the suburbs, or to search into the necessities of some unfortunate family in an unfrequented portion of the town—or, perhaps, to minister to a dying man or woman at the hospital, or to visit some outcast criminal at the jail—could effect but little towards answering the real demands, or of carrying the Gospel to many souls perishing in our midst, "without God and without hope."

A city numbering more than 20,000 souls needed a *Missionary*, whose entire labours and uninterrupted efforts could be brought to bear on that portion of our population beyond the regularly organized means of grace, This state of things was obvious to the minds of all the Christians in the Churches already established; and hence your missionary found but little

difficulty in obtaining the necessary assistance and encouragement in the prosecution of his labours in the cultivation of this field.

A salary towards his support was soon raised, and his first care was to obtain a small sum for the erection of a suitable building for a Free Episcopal Church, in which a congregation and a Sunday-school might be gathered, and where the free Gospel might be dispensed "without money and without price."

This desire, in the providence of God, was soon realized. Mrs. Dorothea Abrahams, a benevolent communicant of St. John's Church, whose heart "God had opened" to a deep sense of the rich privileges and comforting hopes of the Gospel, long impressed with the importance of a City Mission, in her last will and testament generously bequeathed the handsome sum of \$1,000 (to be placed in the hands of the Right Rev. Stephen Elliott, as trustee,) for the erection of a Free Episcopal Church in some convenient place in the city.

Encouraged by this liberal bequest, your missionary made an effort to raise an additional sum, by subscription: and he is glad to be able to state that his efforts were crowned with eminent success, and the sum of \$1,225 was raised in this way, obtained almost entirely in the congregation of Christ Church, making in all \$2,225. With this amount it was deemed safe to purchase a lot, which was immediately done, situate on the corner of West Broad and Robert streets. A neat plan has been furnished for a small building by Messrs. Sholl and Fay, which is proposed to be finished by the 1st of January next.

It is only necessary for your missionary further to report, that during the past few months of his labours, though somewhat interrupted in preparing the means for more efficient operations in the future, and by parochial duties performed among the poorer members of the congregation of St. John's and Christ Church—the former having been deprived of the care of a regular pastor during the past winter and spring, and the rector of the latter being necessarily absent a portion of that time—yet much of the destitute portions of the town has been visited by him, and the wants of a goodly number supplied. The hospital has received his constant visits, and there have been occasional services at the jail, and frequent conversations have been had with the prisoners on their accountability to God, and the value of their precious souls.

Bibles and other good books have been furnished, both for the jail and hospital.

The Missionary would take this opportunity of returning his thanks to those benevolent members of Christ Church congregation who so generously and materially aided him in his work. It only furnishes another proof of the noble and high-souled generosity which has ever characterised that congregation. Their ears have never been deaf, either to the cries of the perishing heathen, abroad, or to the Macedonian calls at home. And thus, while they have been foremost in lending a helping hand towards "preaching among the Gentiles the unsearchable riches of Christ," the poor and needy, calling for help at their doors, have not been sent empty away.

THE LATE PRESIDING BISHOP.

From the Bishop's Address.

Two months more, and the news reached us of the death, on the 20th Sept., of our venerable Father and Presiding Bishop, Philander Chase, that

toilsome, way-worn soldier of the Cross, who was perpetually labouring while others entered into his labour, who was incessantly sowing while others reaped the fruits of his toil, who was ever moving westward with the wave of emigration, having no where, at times, to lay his head, no rest for the soles of his feet. But he knew, when he commenced his work, what were the wages of a Christian hero, and that he looked for, and that he reaped in rich abundance. God permitted him to see, ere yet his eyes were dim, or his natural strength abated, the fruits of his ministry, extending like a bright arch, from the Atlantic to the Mississippi. If joining him as he leaves, a half century ago, his native land, a solitary missionary, with his staff in his hand, pointing forward, with prophetic foresight, to the wilderness of the West, we now stand upon that distant hill, which he made his final rest, the Pisgah of his age, and look out upon the Ministers, the Churches, the Dioceses, the Bishops, which lie in unbroken continuity and in spiritual prosperity between us and the waters whence he started, we feel that he might well call it the Hill of Jubilee, and taking up the strain of the Patriarch, say, "With my staff passed I over this Jordan, and now am I become two Bands." Mercies surrounded him in his old age—the truth of God followed him to his grave. He went forth "sowing beside all waters," often in tears, and he lived to come again rejoicing, bringing his sheaves with him. From the Hudson to the vine-clad hills of the Ohio—from the Lakes to the deep jungles of Louisiana, he bore precious seed; and those powerful States which extend athwart the Continent all bear the tracks of his footsteps, are all fragrant with the divine riches which he imparted to them. He lived to see everything his hand had touched prospering—his sons and his sons' sons serving the Lord—his Diocese spreading itself like a cedar in Lebanon—his successor, a man after his own heart, consecrated and established; and died, surrounded by all those he loved best, in his own home, among his own children, looking out upon the broad land which he had consecrated to Christ, through prayer, and toil, and suffering, the acknowledged instrument of more good than almost any other man the Church has produced.

Diocese of Missouri.

LAYING CORNER-STONE OF AN ORPHAN'S HOME IN ST. LOUIS.

On the 27th of the same month, accompanied by Messrs. Clerc, Woodward, and Leach, of St. Louis, I proceeded to lay the corner-stone of the new edifice for our "Orphan's Home." The numbers attending that ceremony gave gratifying evidences of the deep interest of the multitudes in that tender and touching charity, an orphan asylum. This institution, chartered by our Legislature some years since, has hitherto found a lodgment only in a hired house. You are aware that a lot of ground, in North St. Louis, was presented to the institution two years since by Mr. Robert Tyler, of Louisville: it is upon this lot that the new house is erected. This building is nearly completed, but not entirely paid for. When finished, it will enable us—not with larger heart—for heart we have always had—but with larger means, to meet the touching and pressing claims of orphanage in our city. The last report of the Orphan's Home, made on Easter Tuesday last, and now laid by me on the Secretary's table, will give you the precise position of this noble and worthy institution.

ERECTION OF PARSONAGES, CHURCHES, ETC.

Conclusion of the Bishop's Address.

Beloved, may I now bring certain thoughts before you, some of which have been before presented, and some are new; but all of them, as I conceive, important to the interests of our Diocese?

1st. May I urge again that parsonage houses be erected in every parish, that thereby the clergy may be sustained in their parishes, and a permanent relationship established between pastors and people. My counsel on this subject, urged some years since, has been followed in some instances, I am glad to say, and has taken some root among the people. Other parishes are thinking now of erecting parsonages, and I trust that the importance of this subject will not be lost sight of.

2. Let each parish insure the life of its clergyman, as the best and only mode, in a weak diocese, of providing a fund for the relief of the widows and children of deceased clergymen. I am pleased that my counsel on this subject has in some instances been followed, and I trust it will be followed by every parish in the Diocese. Since I first urged this thought upon you, older Dioceses have embraced it, and are now endeavoring to act upon it. In this way, again, permanency is likely to be secured between pastors and people.

3. Let us come with strong heart and renewed zeal to the missionary work of our diocese. I need say nothing in behalf of this course; you recognise its importance, and I can only pray that God may put it into our hearts, whether living or dying, to remember the cause of Missions. In Missouri, how strong is the call! The field is ample, and the harvest is, in many places, almost ripe. Without means to call in new labourers, you will remember that our last Convention passed a resolution that the resident clergy of Missouri should, under the Bishop's direction, make certain missionary visits. When those visits have been made, how amply have we been rewarded! In St. Charles, Glasgow, Brunswick, Weston, and St. Joseph, we see results already, in the fact that each of these towns has secured, or is struggling to secure a Church edifice. In St. Charles we have secured one, and in Brunswick, Glasgow, Weston, and St. Joseph we are expecting to build this season. I am sorry to say that some of the clergy have not sufficiently heeded the late resolution. But beloved, men and brethren, if so much is done with so little effort, how much may be done by an effort of the laity, which may supply the means for bringing in among us an additional number of earnest ministers!

On this subject of Missions I would say something, especially of two features of our missionary work.

We should, in a slave State, make provision for the instruction of the negroes. We should either have houses of worship for them, or places in our present or contemplated houses of worship. I prefer the latter plan, because it prevents any excitement—because it brings the master and servant together at the same altar: and I think it is intended that, whatever divisions there may be among men,—in the house of God “the rich and the poor meet together; the Lord is the Maker of them all.” In our houses, then, let galleries be provided for them as in many of the old Churches in the Southern States; and let the children of the slaves be brought to our Sunday Schools, and taught there the truths of our holy religion.

Again, as to missionary work; if we had a Church Building Society, made up of men of means, who would lend to the struggling Churches money for erecting their buildings, to be returned in a certain time,—how much might be done while the Society thus kept its funds active and busy in the work of Church extension! In the city, or in the country, how much might be accomplished in this way! And if, beloved, with these efforts, honestly made, we would pray for and watch for God's blessing, I have no fear of the result. May God give us all grace to do what is right in this work.

Diocese of Michigan.

EXTRACT FROM THE BISHOP'S ADDRESS.

Harmony of action and unity of purpose are all we need to make the Church the joy and praise of the whole earth. I think therefore that our efforts will be increased, and that however severe our labour may have been in times past, in organizing and building up parishes, under circumstances at times embarrassing and calculated to discourage, still the manifest token of God's promise is enough to make amends for every trial. There never was a time more propitious than the present—all our parishes, I believe, without any exception, are free from pecuniary embarrassment, and we can, and ought to do much for our brethren scattered far and wide throughout the diocese, as yet destitute of ministerial services. The whole northern part of our State, soon to be connected with the eastern portion of it by rail-roads in which are to be found large and growing villages, will need our earliest and constant attention. The half of our duty is not yet done, and it becomes us to show our gratitude for what we enjoy by extending the like blessings to others. We shall receive a small amount from the Domestic Committee of our General Missionary Board to aid us in the great work, but it is but little indeed to meet the pressing demands upon us. It depends in a great measure upon the regular and faithful exertion of our parochial clergy, whether we will be able to sustain and extend our present system of Diocesan Missions. The laity have always been ready and willing to aid in this work. If we present before them at regular times, as the canon of our diocese requires, the claims of Missions, our fund may be greatly increased. We ought to have, and we need, at least ten additional missionaries.

And in connection with this subject, I would present before you the claims and wants of our Upper Peninsula. What is called the Lake Superior country, is rapidly filling with a hardy and industrious class of emigrants. Many of the miners have been brought up and educated in our mother Church, and are now entirely destitute of any ministerial services. We have not a single missionary in all that region, although we have some means at our disposal to aid those who may be ready and willing to undertake this work. I have had several applications from different points in that country for the services of missionaries, and I trust the winter will not again close in upon them, without having some one to break to them the bread of life. I attribute, in a great degree, the present prosperity of our Church to the missionary efforts that have been made by them for the last four years. If our energies and efforts continue and increase, we can with confidence look for the approving favor of God. I would therefore most

earnestly and affectionately urge upon the clergy this important and most pleasant duty, as one of the great means of adding to their success, and of comforting the many who have long sought in vain for the blessings connected with, and only to be found, in the Church of Christ.

OREGON.

The Missionary at Portland makes the following very interesting report of his doings, which gives a good general view of the affairs of the Church in that Territory, and also furnishes some brief notice of the newly-organized Territory of Washington :—

Since my report made in March last, I have been employed in the duties of the ministry at this place (Portland) and at Vancouver, according to the arrangement therein mentioned, which I have hitherto been able to keep up with regularity, although the high water in the Columbia at this season overflowing the bottom on the south bank, makes the passage from one place to the other, between the morning and evening service on Sundays, very difficult. The state of things remains much the same, in both places. I have continued to officiate at Milwaukie, Thursday evening of every other week.

Early in April I had an evening service on the Fourth Plain, about eight miles from Vancouver. The congregation consisted of some eight or ten persons, including about all who reside on the Plain. I have been on the Plain several times since, to visit a sick man, to whom I administered the Lord's Supper.

The 28th of April I visited St. Helen's, a very small village on the south bank of the Columbia, about thirty miles below Portland, and officiated there in the evening to a small congregation, and I could not find any Episcopalians in the place; but there are some two or three at Milton, about two miles distant, (where the Rev. Mr. Richmond officiated several times,) which place I visited next day. As St. Helen's is likely to become a place of some importance, I intend to visit it and Milton occasionally, as I can find time.

May 12th, I went by steamboat to Cathlamet, on the north bank of the Columbia, about seventy miles below Portland, and officiated in the morning of the next day to a congregation composed chiefly of the large family of Mr. James Burnie, with some of his few neighbours. I administered the Lord's Supper to five communicants, and baptized two children. I derived so much satisfaction and encouragement from this my first visit to the Church in the house of Mr. Burnie, that I shall not fail to repeat it two or three times a year.

May 16th, I set out on an extensive tour of exploration and Missionary duty into the new Territory of Washington, which is separated from Oregon by the Columbia river. I went by steamboat down this river to the mouth of the Cowlitz; up the same against a strong current, in an Indian canoe, about thirty-three miles, to Cowlitz landing; thence on horseback to Steilacoom, a military post on the east side of Puget's Sound. I officiated Sunday, the 22d, to a congregation composed of the garrison, with some of the few inhabitants living about the Sound. Here I also baptized one infant. I had intended to proceed much further down the Sound, but I found

the difficulty and uncertainty of the navigation in an Indian canoe, the only way of travelling I could obtain, there is no road below Steilacoom, would render my going far enough to perform any duty inconsistent with keeping the appointment I had made at Olympia and other places on my return. Going from Steilacoom to Olympia, I officiated at Fort Nisqually, a post of the Hudson Bay Company, the afternoon of the 27th of May. The next day I reached Olympia, on the southwest end of the Sound, which, though a very new and small village of about one hundred inhabitants, is the only place in the territory that can be called a village. It is generally regarded as a place likely to become of great importance, and will probably be the capital of the Territory, at least for the present. In this place I officiated twice on Sunday the 29th, to congregations much larger than I could have expected from the size of the village. Here I found a sufficient number of persons acquainted with our Church to keep up the responses.

On my return I had an evening service the first day of June, at Cowlitz landing. The congregation was larger than I had anticipated from the population. The next day I officiated in the afternoon at Monticello, near the mouth of the Cowlitz, to a small congregation.

Taking a steamer up the Columbia, I reached Portland the 3d of June, after an absence of about thirteen days, having travelled three hundred and twenty-five miles. Of these, ninety was by steamer, sixty-eight by canoe, one hundred and sixty-seven on horseback. The roads for a part of the distance were but barely passable. During the tour I officiated six times in five places, in all of which, I believe, the service of our Church had never before been performed.

I found the population of the country through which I went much less than I had anticipated. From observation and information, I do not believe there is much over three thousand inhabitants in the territory, and these widely dispersed over a great extent of country.

There are but few Episcopalians in the Territory, and few who are at all acquainted with our Church, but there are some. The country generally is one of great advantages, and is being fast settled—presenting a field for missionary operations to which the earnest attention of our Church should be devoted.

At Olympia a missionary would now have the small beginning of an Episcopal congregation. There, and in places starting up about the Sound, he would have a field of labour of great extent and full of promise.

Our Church, by entering upon the missionary work in Washington at this time, would begin with the existence of the Territory, and might hope, with the Divine blessing, to grow with its growth.

In these missionary journeys I have made and intend to make hereafter, in these territories, I have several objects in view. Besides the religious improvement of those who attend public worship and the preaching of the Gospel, I design to make the people better acquainted with our Church, especially with her mode of worship, which is a novelty to a large proportion of this people. To ascertain the religious state of the country, and the prospect of establishing congregations of our Church in different localities, both for the information of the Committee which has the appointment and location of missionaries, and for the application of my own labours as a missionary at large; also to find out the scattered members and friends of our Church, and, by visiting and officiating among them, keep up their attachment to

it; and, when holding out the prospect of their enjoying its ministry and services, strive to call forth their zeal and efforts for the attainment of these great blessings.

The 20th of this month I am to go, with the Rev. Mr. Fackler, on a missionary tour into the southern portion of Oregon, which will occupy us about three weeks.

I have already seen and heard enough of the religious condition of Oregon and Washington, to know that not only is there a great but a promising field of missionary labour for our Church in these territories, where she is a debtor to our people who "westward roam," to provide them with ministers "to keep them in God's name"—keep them from the worldly and evil influences to which they are here peculiarly exposed, and to keep them "in the knowledge and love of God, and of His Son Jesus Christ our Lord."

A GOOD EXAMPLE.

A better exemplification of the truth of the old adage, "where there's a will there's a way" than the following extract gives, we have rarely seen. If it stimulates others similarly situated to go and do likewise, we trust it may also teach some to whom has been entrusted a greater share of this world's wealth, to remember whose stewards they are.

Feeling the deep importance of Missions, and that it is the duty of *every one to do something* towards the extension of their Redeemer's kingdom, four ladies of ———, ——— have, during the past winter, devoted one morning of each week to this object. The proceeds of their industry are enclosed—the amount is small, for only a few hours in each week was all the time that could be spared from more pressing duties, but it is a free-will offering, and as such they hope it will be accepted; they hope also that it may remind others, who have not gold to give, and therefore think they can do nothing, that a few gathered fragments of time, employed for this object, may enable them, when they pray "Thy kingdom come," to feel that they have done something for the fulfilment of this prayer.

Miscellaneous.

A MISSIONARY JOURNEY IN NOVA-SCOTIA.

(From the Gospel Missionary.)

The Rev. C. J. Shreve, whose station is at Guysborough in Nova-Scotia, has recently sent to the Society* a report, from which the following narrative is extracted. It will give our readers a correct notion of the difficulties and the encouragements which a clergyman meets with in a poor and thinly-populated country. And it will show us here, how the alms and the prayers which we offer for God's service are made to bring forth fruit to His glory in the remote parts of His Church. If it cost you a resolution and an effort to pray for the propagation of the Gospel, if you find it hard to deny yourself in order to give money, or troublesome to collect money for this cause, you will feel encouraged to persevere when you read of clergy-

* Society for the Propagation of the Gospel in Foreign Parts.

men who are enabled by such assistance to go forth and minister to the spiritual wants of our destitute brethren abroad.

“ In compliance with a request made by the Rev. A. Jordan to administer the Sacrament of the Lord’s Supper at Cole Harbour, I left my home at an early hour on the day preceding that named by him. Being informed, by mistake, that he and the Rev. J. Alexander would meet me at White Haven, and desirous of avoiding a very tiresome walk of seven miles over rock and moss, I determined to go thither, though my journey in consequence would be considerably lengthened. After travelling twenty miles I was glad to obtain the services of a young man, who accompanied me over a wretched and dangerous path. It was nearly sunset when I reached the head of that spacious harbour. Beyond this, because of the late hour and badness of the roads, I did not venture to take my horse, but hearing that Divine Service was to be held at the mouth of the harbour, I procured a boat after some delay, by which I was conveyed seven miles. Long, however, before I could reach the house, which was occupied as a Church for the evening, the congregation had dispersed, and the Rev. Messrs. Jordan and Alexander had gone. Not expecting me in that direction they had left no message for my guidance. As it was necessary that we should make an early move in the morning, that we might not cause any disappointment, I determined to go in search of them at once, and was really glad when at ten o’clock, P.M., I was ushered into the room where they were quietly resting for the night. At Cole Harbour the congregation was not large, as the greater part of the men were absent; but we had a most interesting day, and the few who knelt to receive the emblems of a dying Saviour’s love, engaged in the solemn service with much earnestness and devotion. Before the congregation dispersed, all the children came forward and presented their offerings for the missionary cause. I never before beheld such a sight. With a smile of gladness they handed their several sums to the Rev. A. Jordan. I have since repeatedly thought—Oh, if those who have their thousands, and yet withhold the gift, could have been present to see these little ones, who seldom can have money in their possession, so cheerfully casting their humble offerings into the Lord’s treasury, surely such a sight would make them thoughtful, and, under God’s blessing, bring them to a sense of their duty. Surely Christian parents should consider it a part of the religious training of their children, to teach them to give *cheerfully* for the advancement of God’s cause; and that his approving smile and His love are more to be desired and prized than earth’s riches, honors, and distinctions. God loveth a cheerful giver; and these sons and daughters of poor fishermen, who have but few opportunities of hearing the word of God from the lips of His commissioned messengers, gave with cheerfulness that gladdened our hearts. I entered into conversation with the oldest person present; he seemed delighted to see us. ‘I am now nearly eighty years old,’ he said, ‘and I never saw three ministers together engaged in the service of the Church.’ ‘You ought to be thankful,’ I remarked, ‘for the privilege you have enjoyed this day of uniting with God’s ministering servants in His holy worship, and you should make it your earnest prayer, that you may be ready when He calls you away, for that time cannot be far distant.’ ‘Oh,’ said he, with tears, ‘that is my desire, to give myself up to the Lord, and that I may be ready.’ I assured him that Christ was abundantly willing to receive all who would come to him—that He would cast out none who came in sincerity.

I had promised to be at home that night, and though it was two o'clock P.M. before I could leave Cole Harbour, yet I was determined to make the attempt. Messrs. Jordan and Alexander accompanied me a short distance, and I felt disposed to linger by the way, as it is but seldom, in these rural districts, that we can enjoy the privilege of meeting and communing with a brother Clergyman. I had several miles to walk, then go in a boat five miles, then walk about a mile and muster a crew to take me seven miles by water, then a guide to accompany me over an extensive barren, the path leading through bogs which it was unsafe to pass alone. Just at dark I reached the main road—was detained some time to baptize a child, and then pursued my way homeward in the calm stillness of the night, passing by the scattered habitations of the members of my flock, who had all retired to rest. One I was obliged to disturb at eleven P.M. as I had to swim my horse over a river, and could not do this without assistance. About midnight I reached my home, thankful for the privileges of the day and for my safe return.

P. S.—Since writing the foregoing, I have received a note from one of the old men present who partook of the Lord's Supper. Speaking of our visit, he says, 'I hope yet to be spared to see such another day at least before I am called away.'

Another clergyman in Nova-Scotia, the Rev. J. Ambrose, gives an interesting account of his work at a settlement named Caledonia, in Queen's county. The people live mostly by lumbering, and therefore spend the greater part of the winter and the spring in the forests. They are thus long absent from the House of God, and are liable to grow careless in spiritual things. Mr. Ambrose visits them on the first and second Sunday in every month, and collects them in a school-house for divine worship. A Church is being built, and Mr. Ambrose writes that an increase in the congregation may be expected, "so soon," he says, "as our Church shall have been completed, and we can offer to them the communion and full services of our holy religion. The attendance on our present services is very large, and in fine weather we have crowded congregations.

"During the last year it was my privilege to visit an old man in his last illness who had imbibed the spirit of true religion in his youth in Scotland, and having once tasted the inestimable gift he continued faithful unto the end. His life and death were a beautiful exemplification of the truth of God's promises—'and even to your old age I am He, and even to hoar hairs I will carry you.' Shortly after my ordination he sent for me, and in that chamber of death, seeing the mellowed experience, the strong faith, and hope of the ripe Christian, I deeply felt the vast and awful responsibility and difficulty of 'rightly dividing the word of truth' to all, and administering spiritual comfort and consolation to God's faithful people. Yet who, in his own strength, is sufficient for these things? May the great Bishop of souls be a mouth and wisdom to me!

"Our Church in Caledonia will, I hope, be ready for consecration in the autumn of the present year. Our own people in the place are few, and none are wealthy. Yet a good deal has been done in the place, which, with a grant from that friend in the time of need, the venerable *Society for Promoting Christian Knowledge*, another from our own *Diocesan Church Society*, and some liberal contributions from Halifax and Liverpool, have enabled us to finish the outside, and leave a balance with which to commence the interior. I have strong hopes of improvement in Caledonia when the Church shall have been finished."

NEWFOUNDLAND.

(From the July Quarterly Paper of the Society for the Propagation of the Gospel.)

QUIDI VIDI.

Quidi Vidi is a small fishing village, about a mile and a quarter from St. John's, Newfoundland.

This little Church was built in 1838, chiefly through the exertions of a young man now in a merchant's establishment in St. John's, and with funds contributed by a Missionary of the Society and other friends. It was consecrated by the name of Christ Church, (the missionary referred to being a member of that House in the University of Oxford,) by Bishop Spencer, in 1840. It is cruciform, and is neatly and appropriately fitted up. The seats are open. The holy table, altars, rails, reading-desk, lectern, and pulpit, are all of black walnut, the gift of the present Bishop of Newfoundland. The table has a velvet covering worked by the wife of a missionary. There is a very handsome font of stone, the cost of which was principally defrayed by one of the resident merchants. The building is not yet completed, for want of funds. It is intended to add a small bell-turret; but the greatest want at present is a service of communion-plate.

Divine service is performed in the Church every Sunday morning, and on the great festivals at eight in the morning. The Holy Communion is administered six times in the course of the year. There are Evening Prayers and a Sermon every Wednesday in Lent, at three in the afternoon. These services are performed by one of the Clergy attached to the Cathedral Church.

A VOYAGE TO BERMUDA.

It is well known that Bermuda, though very remote from Newfoundland, forms a part of the Bishop's See. After a very brief visit to England in the early spring of the present year, the Bishop proceeded to Bermuda, by way of Halifax. His lordship had a very unfavourable passage, as will appear by the following extract from a letter recently received; but through the protection of Providence he arrived in safety at Bermuda:

"The voyage from Liverpool to Halifax occupied sixteen long days. With very bad weather, and in an overloaded vessel, we landed safe at Halifax on Friday, March 18th. The Bishop of Nova-Scotia met me and took me to his house. The next morning I started for Bermuda in a little screw steamer, which had twice broken her shaft. I believe it was expected some accident would happen—the Bishop of Nova-Scotia said he should keep a room ready for me. It is impossible to describe the misery of the noises, tumults, and jerks, occasioned by the screw, with the rolling and pitching of the little vessel going before a gale of wind, and taking in quantities of water. However, we were not destined to endure all the misery very long, for before ten hours had passed, the shaft again snapped. What a prospect! We had no choice but to proceed, as it was blowing a gale, and we continued to scud before it all the following night and day. In the middle of the second night a great sea washed our binnacle and lamps overboard, and the man at the wheel nearly shared the same fate. The propeller or fan, after the shaft was broken, hangs astern, and not only hinders the vessel's way, but renders it next to impossible to stay her and to tack. The first three days we had a gale from the northwest, and then

another from the southwest, and in consequence we were carried so much to the eastward of our course, that the captain doubted whether he should fetch Bermuda at all, and talked of running for the West Indies! I was obliged on the second night to abandon my berth (in consequence of the wet which came in through the side light,) and to roll myself among the mail-bags. Ten days we were in this plight, and what days! Easter, the 'day of days,' and all the holy week. My companions were three Presbyterians, (the captain and two passengers,) and the fourth of no particular Church or denomination. With these, in very close proximity, I spent all the holy week, and Easter Sunday and Monday, without any other soul to speak to. On the morning of Easter Tuesday, (March 29,) we most happily and providentially came right down upon Bermuda, having passed the previous night in some anxiety from not having seen the 'light.' We did not make out the place till within about ten miles, quite near enough to put us into some difficulty if the wind had not been quite fair. However, on Easter Tuesday we did arrive without harm or accident; and I hope there was one, at least, who did obey the Psalmist's injunction, 'to praise the Lord for his goodness.' (Psalm cvii.)

The following incidents of Missionary life in Newfoundland are extracted from a Clergyman's Journal, which was sent home to his friends last year, without any view to its publication. A few extracts are printed, with a hope that some may be hereby moved to offer themselves for a life of self-denying labour, and that the prayers of many hearts in this country may be engaged in support of those who are propagating the cause of Christ in Newfoundland.

GOING TO CONFIRMATION.

"I went a voyage round Hermitage Bay, ending at Pushthro'. At all the settlements on this Bay the people gradually and sensibly improve. At Pushthro', almost all attend the daily (or rather nightly) prayers, after a hard day's fishing; and if the missionary is up early enough, the morning prayer as well. The very morning the Bishop came in, I wished them to go out earlier than usual, in order to come in in good time to Evening Prayers. They had just reached the fishing-ground when the Hawk—the Bishop's vessel—came in sight. We despatched a crew to inform the Little Bay people of the long-wished-for arrival. Poor fellows, they had just killed a whale, the first of the year. They could not afford to cut it adrift, so they reluctantly gave up the idea of coming to join us that day, and went on towing the whale into Gaultois. I knew the men, and how sorry they would be; so I sent them word that the Bishop would be in the Bay till Sunday, and that they might come to him wherever he was on that day. But the poor fellows were so anxious to be confirmed, that when Saturday came, (although it was a beautiful day for whales, and many were seen in the Bay,) they all agreed to a man to go at once and look for the Bishop. Accordingly, they put wives and children into the boat, and the whole settlement rowed down the bay, intending to pass the night at Turby Cove (12 miles,) and seek the Bishop in the morning. They met us off Hermitage Cove, and came alongside. I asked them whether they did not get my message to come on the following day, Sunday. One of them answered, 'Yes, Sir; but when Sunday came, if we could not have got to the Bishop, what *should* we have done?' We were standing in the

direction of their cove, so they lay alongside a full half hour. One great fellow (I have since known him to give up a day to come with me to the next cove, on purpose to receive Holy Communion)—climbed up into the shrouds to tell me he could now say the commandments perfectly, and had been learning them from a boy while out fishing. I examined him, and promised him a ticket for confirmation, and he climbed down with a light heart into the whaleboat. They came the next day to Goole, and were confirmed.

STORMY VOYAGE.

I lately made a voyage to Burgeo. Here my misfortunes and disappointments, as we short-sighted creatures call them, began. We left in the schooner *Mountaineer*, and were a whole week on the passage (about 100 miles.) On Tuesday night a gale came on, before which we ran up to La Poêle, but could not harbour. When Saturday morning came, we were within twenty miles of La Poêle, but I feared we should not reach it before Sunday. When the sky opened towards the west, a pleasant breeze sprang up; each hour we drew nearer, and when within six miles, the Captain was pointing out some dangerous rocks to me (as if we were already safe.) In a moment, every breath of wind was gone, and in another half hour, instead of being in harbour, as we had calculated, we were carried by the tide and swell down upon the rocks. Slowly, like men paralyzed, they got the boat out. I gladly volunteered to row, but rowing is desperate work. After tugging in vain for some time the Captain relieved me, but with no better success. It seemed as if in a few minutes more all would be over with our vessel, when the mate, who was at the helm, called out to the captain to pull round and go with the swell, towing the vessel between the rocks. It was our last chance. We just cleared them, and then cast anchor inside.

LA POËLE.

It was now nearly dark. Four hands and myself then rowed on to La-Poêle for more boats, leaving the vessel to be towed into harbour the next day, and I was full glad to lay my head on a clean pillow in the neat new parsonage, with a kind welcome from the clergyman and his wife. I spent a very happy Sunday with them, and on Monday walked over to Western Point, where the people are all related to mine, and were full of inquiries. I had written to them from their relatives, and now had to write back again.

CONGREGATION AT BURGEO.

It was nearly six on Thursday evening when we arrived at Burgeo; as I passed by the Church, towards the Rev. J. Cunningham's* house, I heard the sound of prayers, and went in. He was in the midst of service, with a good congregation. He recognised me, and I had the pleasure of returning thanks among those simple people, after the perils of the sea. For a few days I had perfect rest and comfort with his family, and most delightful people. The only drawback was his incessant avocations, which prevented our ever getting more than two or three hours per diem. However, I was very happy for a short time; full congregations twice a day.

The first Sunday we administered the Holy Communion, at Upper Burgeo (the smaller of the two settlements) to about twenty-four. Mr. Cunningham has a set of twelve lads, selected for their good behaviour, who

* Mr Cunningham was then in Deacon's orders only, and therefore was not qualified to administer Holy Communion to his flock.

consider it a great privilege to attend him. Seven of them rowed us up to Upper Borgeo. These lads had been confirmed at the Bishop's last visit, and were now to receive their first Holy Communion at my hands. It was a most interesting sight to see eighteen or twenty young lads and girls kneeling at the altar. Mr. Cunningham was most deeply affected. That day will not easily be forgotten; there were between sixty and seventy communicants, and that number will, we trust, be doubled. After another week or so, I took my leave, and returned to Harbour Britain, as I was very anxious to confirm all those who had lately been confirmed.

VISITATION OF THE SICK.

We may conclude the extracts from this journal with one slight, but touching incident, which marks the character of the Bishop on whose heart lies the care of all these Missions. "In the course of a visit at Harbour Britain, the Bishop put into Rencontre, where a graveyard was ready for consecration, and some candidates were to be confirmed. After the consecration, we had prayers in B——'s house, the Bishop addressing the people in his usual simple and touching way. It was dark when service was over. I was then told of a child being dangerously ill at New-Harbour. I asked the Bishop to let me go in his boat, for expedition. 'Certainly,' he said, 'but where?' When I told him, he said, 'I will go too,' and off we went; and half an hour afterwards, to the no small surprise of the father, who was splitting his fish on the stage-head, we found ourselves inside a very dirty and disorderly house. The child was very ill, and looked ghastly by the flare of the lamp. The Bishop gave advice and prayed, and so departed. On our return, the only regret was, that we had brought four hands who gave the Bishop no excuse for taking an oar, which we would both have gladly done. We returned about 10 P.M. I could not help thinking that there are very few who would go so far to see a sick child after the day's work was over, and be wishing to take an oar instead of sitting down quietly to tea. It is nothing in a young man, but very much in a man nearly sixty."

Acknowledgments.

NEW-HAMPSHIRE.		PENNSYLVANIA.	
<i>Hopkinton</i> —St. Andrew's, a com.....	2 00	<i>Pottstown</i> —Christ Church....	17 50
MASSACHUSETTS.		VIRGINIA.	
<i>Greenfield</i> —St. James's.....	30 00	<i>Hanover Pa.</i>	16 50
CONNECTICUT.		Miss Kate D. Taylor.....	2 50
<i>Fairhaven</i> —St. James's.....	5 00	Miss M. A. D. Whittle....	1 00
<i>New-Haven</i> —Trinity.....	83 25	<i>Lynchburg</i> —A friend, for the Epis. Miss. As.	5 00 25 00
<i>Norwich</i> —Christ Ch.....	20 00 108 25	NORTH CAROLINA.	
NEW-YORK.		<i>Raleigh</i> —Christ Ch,.....	44 00
<i>Astoria, L. I.</i> —St. George's, ..	28 00	TEXAS.	
<i>Brooklyn</i> —St. Ann's.....	517 47	<i>Galveston</i> —Christ Church....	32 00
<i>New-York</i> —St. James's.....	54 00	LEGACIES.	
<i>Poughkeepsie</i> —H. for Cal.	5 00	From the Estate of Mrs. G. S.	
<i>Williamsburgh</i> —St. Mark's ..	4 50 608 97	Leigh	1598 77
WESTERN NEW-YORK.		Interest on Kentucky Bonds...	300 00
<i>Brockport</i> —St. Luke's.....	17 50	Annual payment of interest from estate of Hanford Smith.....	221 68 2120 45
<i>Buffalo</i> —Trinity, for the Jews, ..	5 00	Total.....	\$3,026 17
<i>Genesee</i> —St. Michael's.....	5 00	Total since October 1, 1852....	\$23,356 66
<i>Hampton</i> —Gethsemane.....	2 00		
<i>Holland Patent</i> —St. Paul's....	5 00		
<i>Lockport</i> —Grace Church.....	0 50		
Donation, through Bishop De Lancey.....	5 00 40 00		

The Spirit of Missions.

FOREIGN DEPARTMENT.

VOL. XVIII.

SEPTEMBER, 1853.

No. 9.

THE CLAIMS OF THE HEATHEN.

Let us pass in brief review before us some few of the many sections into which the human family is subdivided, and which, however dissimilar in other respects, *in the prevalence of sin are found to be identical.*

We may commence with the more civilized, such as the Chinese and the Japanese; and these are not the least painful to consider. In no part of the world do we find astuteness in worldly matters, and blindness as to every thing of a spiritual nature, more strangely combined than in the character of the Chinese.

In their mind, unbelief as to the great realities of unseen things, and a ready reception of idolatrous tenets and superstitions the most juvenile and contemptibly ludicrous, meet together. When we observe a barbarous race like the Indians of America, or the wild Australian tribes, and find that in the utter ignorance of the one true God in whom they live, and move, and have their being, they believe only in evil spirits, whom they regard with superstitious dread; this, however painful, is not more than we expected. But when we find the intelligent Chinese, dexterous in the affairs of this life, men of courtly demeanour and polished manners, utterly blind as to the existence of Him whose "eternal power and Godhead" are inscribed with the finger of light on the heavens above and the earth beneath; when we find, that throughout the vast extent of the Chinese empire, the true God is ignored; that he who gives "rain from heaven, and fruitful seasons, filling men's hearts with food and gladness," is unknown and unacknowledged; that no prayer is offered to Him; no knee bends to him; no heart offers its

service of affection; that He is sanctified in no remembrance, honored in no life; a scene is presented most painful to contemplate.

The multitudes of China are as an immense accumulation of stagnant waters. The waves of the mighty ocean are preserved in healthful action by a variety of influences. If it were otherwise, and no alternating forces combined to produce the flux and influx of the tide, pestiferous exhalations would arise; and instead of the fresh breeze, and the bracing influence, disease and death would linger on its shores. Can we wonder that the stagnant waters of Chinese life, where the affections of the human heart are not raised in healthful action towards God, give birth to unwholesome exhalations, and that moral maladies of the worst description are regnant there even unto death!

And if, with rapid transition, passing over the various tribes and nations that might be classified between the two extremes, we select a people in the lowest grade of barbarism, and furthest removed from every thing bordering on civilization, what shall we find there?

Shall we glance at the fine group of the FEEJEE ISLANDS, consisting of two large islands—Viti Levee, 85 miles long by 40 broad, and Vanua Levee, 95 miles long by 20 or 30 broad—besides numerous, perhaps not fewer than 100 smaller islands, the whole group containing a population of at least two hundred thousand, shall we bear to investigate their moral state? To do so would be to leave the fresh air and bright sunshine, and go down into a dark and gloomy cavern, full of loathsome sights, where cannibals have been living in the in-

creasing practice of all that is most revolting. Here, in those isles you have the same unsparing expenditure of all that is beautiful and luxuriant on the part of Him who assigned them their position in the mighty deep. The tree, the shrub, the flower, the leaf, are all fresh, strong, and brought to perfection. New and beautiful varieties meet the eye at every turn. Fruits and flowers teem by the way-side; the fruit is good for food, and the odours of the flowers defy description. But the moral phenomena, which are of man's production, are hideous, and the mere relation of them more than can be well endured. The cannibal mother rubs a portion of the horrid repast on her infant's lips, that it may grow up in similar practices. It is indeed with them a great sensual indulgence, and the only term they have for the human bodies when deprived of life is the word "Bakola," which in its meaning is exclusive of the thought of cannibalism. But we must draw a veil over the abominations of Feejee.

Such is unevangelized man: the rest may be imagined from the specimens we have given. We would only add, that, for generations, sin has been increasing in its intensity of action amongst the heathen, until at length it has attained a degree of virulence of the most deadly and destructive character. We are justified in concluding, that, so long as any remnant of that traditionary knowledge of the true God transmitted from Noah and his immediate descendants lingered amongst them, that knowledge exercised upon them a proportionate degree of restraining influence; and that, as it was lost they became more depraved, more vile, more miserable; until at length in our own day, we find them in a condition melancholy beyond all description; in which the leprosy of sin in its most malignant form appears to have completely covered them, so that "from the sole of the foot even unto the head, there is no soundness in them; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up; neither mollified with ointment."

Even amongst the Feejee islanders it is alleged that cannibalism, although a very ancient custom, did not formerly obtain to the same extent which it has latterly done; and that the present overflowing of this tide of blood, this abounding of iniquity, is of recent growth. The precise period when the various forms of sin, which had

acquired power over the heathen, became marked by a greater intensity of action, appears to have been contemporaneous with the discovery of Christendom of these distant tribes; as if "the God of this world," aware that the era of his iron rule over them was drawing to its close, and that his supremacy would soon be disputed, desired to load them with additional chains, and so render them more hopelessly his own.

It is difficult to conceive an individual so destitute of the common feelings of humanity as to entertain no compassion for nations in so pitiable a condition. Mere philanthropy, the commiseration which one man feels for another, would, it might be supposed, prompt an effort for their welfare; for who can see others in distress and danger, and not attempt something for their deliverance? A pleasure yacht sailing alone with a few persons on board, by a sudden gust of wind was capsized within a few hundred yards of the beach. The crew were in the waters, some were holding on, others swimming for their lives. There was a rough sea, and the danger was considerable. The excitement along the shore was intense; and when the boats on the beach were found to be locked together with iron chains, violent efforts were made to loose them. The sight of a fellow man in imminent danger or difficulty is sure to elicit feelings such as these; and he is considered to be a cruel man, who, at such a time, is not susceptible of such impulses.

We would call upon all considerate and thinking persons to investigate the condition of the heathen tribes, their demoralization, and consequent misery even in this life, and then say, are they really prepared to advocate the principle that no effort should be made to benefit them? Is our position one of infinite superiority? Have we peace, domestic blessings, security for life and property; and, although it be true that there are vices amongst us—some, too, of a destructive, and, it is to be feared, growing character—is it yet also true that there are conflicting influences, wholesome influences, which meet and repel them, and force them back into obscurity, so that they are in public rebuked, instead of being publicly commended? Do men readily admit the superiority of our social state, and would they deprecate the idea of being reduced to the condition of the least barbarous and least demoralized of the heathen tribes, and yet do they think them-

selves justified in discouraging the benevolent exertions which are put forth on their behalf? Shall we shrink from their condition as unfit for us, and yet avow that we think it good enough for them?

Is this, we would not ask, Christianity—but is it humanity? What is it but to enlarge the application of the Hindoo caste system, and to invest the European with Brahminical privileges while the heathen are reduced to the degradation of the Pariah? What is it but to sever all bonds and brotherhood between the heathen nations and ourselves, and place between us the same drear gulf of uncharitableness which separates the high caste from the low caste Hindoo? He who ventures to advocate such a principle does so to his own shame. He substitutes the hard-heartedness of a gross idolatry for the reciprocity of kindly feeling, and of kindly acts, which—in the inculcation of the golden rule, “As ye would that men should do to you, do ye also to them likewise”—we have imbibed on this Christian land from earliest infancy. Such a man may profess himself a Christian, but he speaks as many a heathen would have disdained to speak. Wherever man needs help we are bound to yield it, if only we can discover some means of doing so.

Who will venture to interfere with the free action of the principle of benevolence? restrict it to those who are near, discountenance it as to those who are distant, then we truly say, that, in the unnatural limitation thus put upon it, its energy of action is broken, and the lesson of selfishness which men have learned as regards

the heathen, they will soon learn to practice with reference to those who are more immediately around. Then, instead of the sunny climes where the circulation of vegetative power is free and unrestricted, and the earth yields her fruit in rich abundance, we shall have the frigid temperature, and the iron-bound earth, and the cheerless desolation of the polar region. We again repeat, it is a perilous thing to interfere with the action of the benevolent principle.

Let it go forth undiscouraged, when it is disposed to do so, over the face of our world. It may sometimes fail in prudence, and thoughtful wisdom, and due consideration, and there may be temporal loss and failure consequent on this; yet better to be amongst the noble-hearted Christian men who, more thoughtful of others than of themselves, laid down their lives on Patagonia's inhospitable shore, than to be like those in whom there is no lack of prudence and discretion, and due thought for self, but in whom there is another want of that enlarged humanity, which enables a man to come forth from the enclosure of his own comforts and enjoyments, to identify himself with the unhappiness of those who are far otherwise circumstanced. We again repeat, that he who would discourage efforts for the amelioration of the heathen, aims a blow at the very principles which binds together the community of which he is a member, and, so far as he succeeds in impairing their action, inflicts an injury of no little moment on the whole family of man.

MISSIONARY INTELLIGENCE.

China.

We are still without any direct advices from Shanghai. The latest intelligence from China contained in the secular papers is of a most extraordinary character; and although we attach very little credit to what is said concerning the Christian character of the insurgents, yet there is unquestionably something very singular about the whole movement; and we therefore republish the substance of what we can gather.

The Chinese Revolution.

The English newspapers, received by the Niagara, abound in statements and

speculations about the character and prospects of the Chinese “rebels” as they are called. There seems to be no doubt in England but that the Christian and Protestant character of these revolutionists has been correctly reported; and that they are in very deed, externally, at least, a Christian, Protestant people. The difficult question, however, is—“Where did these Chinese, coming from the interior of the kingdom, get their Christianity? It has been suggested, among other things, that the Romish Missionaries in China must have had some important hand in this movement. But the Protestant character of the movement forbids the supposition

that they have had any direct concern in the business. A good translation of the Bible is certainly the last thing the Jesuits would have put into the hands of their converts. That there are Catholic Missionaries in different parts of the Empire, despite the fierce and exterminating persecutions which have been waged against them and their converts for more than a century past, there can be no doubt. Indeed, the "Annals of the Faith," as we learn from the London Times, has recently contained letters from the Romish Vicars-Apostolic in China, describing the rebel movement; its success with the Chinese people, from whom the rebels received very large supplies; the fact that their army was better disciplined and provided for war than the imperial forces; the hatred borne by the rebel chiefs to all idolatrous institutions and rites, and their habit of destroying the Josse-houses, the idols, and the monastic institutions of the bonzes, or priests, &c.

These missionaries also notice the fact, that the rebels carry on their banner the motto—"Xam ti Honoeni"—"The religion of the Great Emperor;" a phrase unknown to Catholic Missions, and which, accordingly, could not have been derived from Romish converts. This information, entirely independent of that received from other sources, goes to confirm the current reports already noticed, and also shows, quite conclusively, that the Catholic Missionaries have had no direct agency in setting this movement forward. They write, indeed, that they consider the success of the revolutionists a question of life and death with them. "If," say they—"as is now very probable—the insurgents prevail, we may perhaps expect some emancipation of our holy religion. If, on the contrary, the Tartar dynasty recovers its ascendancy, we shall witness a frightful reaction against everything that has the character of an association; and, as the Church is one of the most important associations in China, and one of the most hated by the government, it will attack the Christian community with fury, and we may expect a bloody and a fiery persecution. Liberty or persecution, all is good in the Lord Jesus. With liberty our influence will extend; with persecution, we shall have the glory of dying for our cause."

It is quite evident, from all we can learn, that, whoever may have first given

currency to the religious views of the revolutionists, this bold and thus far successful attempt to overthrow the Tartar dynasty of China originated with the native Chinese, and is essentially a national movement, having for its primary object the utter destruction of the present corrupt, false, idolatrous, cruel, Tartar dynasty, which was originally imposed on the Chinese by the strong arm of conquest, and which has long maintained its authority by the most despotic and arbitrary cruelty. The Protestant Missionaries could never have originated a movement of this kind; it being utterly inconsistent with their principles and their explicit instructions to meddle in this way with the civil affairs of a country; and the Romish Missionaries would not have dared to foster such a movement, the chances being, at its outset, as a thousand to one against its success; or, if they had ventured to stir up a revolution, they would never have imbued the minds of the leaders with sentiments so utterly at variance with the opinions and teachings of the Church of Rome as these rebel chiefs openly proclaim.

We can, therefore, only ascribe this wonderful revolutionary movement in China, to that special Providence which rules in the affairs of nations as well as of individuals, casting down one and setting up another as seemeth good to Infinite Wisdom. It seems very much as if the Ruler of nations was now saying, providentially, to the Emperor of China, as He once said by a prophet to a profane and wicked Prince of Israel: "Thou profane, wicked prince, whose day is come, when iniquity shall have an end; remove the diadem and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him."—*Traveller*.

The following is taken from the *London Times*:—

The screw steam-ship Bombay had arrived at Calcutta just as the mail was leaving, with advices from China to the 14th of May. The following account of Sir G. Bonham's expedition to the seat of the rebellion is contained in a private letter published in the *North China Herald*: "Her majesty's ship *Hermes* returned to this port on the 5th instant, Sir G. Bon-

ham having been in communication with many of the insurgent chiefs, both in the vicinity of Nankin and Ching-kiang-foo. Mr. Meadows was within the walls of the former city, and reports it in a state of ruin, while the whole district is filled with anarchy and confusion. Nankin is held by the rebel forces, who are strongly defending it; they are also in possession of Chin-kiang; the whole line of river between the two cities is in a very complete state of defence, and they are said to be awaiting the arrival of reinforcements from the south, when they will proceed on their way to Peking.

"The information gained regarding the character of the insurgents and their objects, seems to be of a most curious and interesting nature. A very correct translation of the Bible is freely circulated among them, and a zeal amounting to fanaticism is leading them on to attempt the destruction of the whole Tartar race, while strictly moral duties are not only prescribed, but enforced and practised.

"The visit of the *Hermes*, too, has been successful in clearly explaining to the insurgents the neutral position which all foreign governments are disposed to hold during the struggle.

"On her return from Nankin, and while passing Ching-kiang-foo, the *Hermes* was fired upon from two forts garrisoned by the rebels, and, after receiving four or five round shot in her rigging and hull, she opened fire, which quickly quieted the forts, and immediately afterwards she was visited by an officer of rank, who apologized for what he said was a mistake, arising from the fact of there being square-rigged vessels below Ching-kiang, which had on two occasions attacked the insurgents, and that the *Hermes* was supposed to be connected with them. These are all the particulars which have as yet transpired.

"Though the rebels have been hitherto so successful, the imperialists do not seem to despair, for they are purchasing a number of foreign vessels, several of which had been sent up the river before the *Bombay* left. Among those said to have been already bought are the *Sir Herbert Compton*, *Antelope*, *Dewan*, *Agnes*, and *Clown*.

"The rumour current about Europeans having been massacred, supposed to be the crew of the *Science*, must have been, as usual, the fabrication of some mischief-loving Chinese, who seem to take a delight in coining such stories, and retailing

them to the gossips of Canton, by whose exertions they are first industriously circulated there, and ultimately find their way to Hong-Kong with some appearance of being founded on fact."

We subjoin an extract from the *North China Herald* of the 7th of May:

"The *Hermes* returned to this port on the afternoon of the 5th instant, with his Excellency Sir George Bonham on board. She has made an eventful trip up the Yangtze, during which she lay five days at Nankin, and brings back intelligence of a deeply interesting and even astounding character, respecting the insurgents, giving us much cause to thank her Majesty's plenipotentiary for the steps taken to obtain some positive information regarding them. The following particulars we give on good authority, and hope to furnish from the same source more details in a future issue:—

"The insurgents are Christians of the Protestant form of worship, and anti-idolators of the strictest order. They acknowledge but one God, the Heavenly Father, the All-wise, All-powerful, and Omnipresent Creator of the world; with him, Jesus Christ, as the Saviour of mankind; and also the Holy Spirit, as the last of the Three Persons of the Trinity. Their chief on earth is a person known as 'Tae-ping-wang, the Prince of Peace,' to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict the application to himself of the terms 'supreme,' 'holy,' and others, hitherto constantly assumed by the emperors of China, but which he declines receiving, on the ground that they are due to God alone. Their moral code the insurgents call the 'heavenly rules,' which on examination proved to be the Ten Commandments. The observance of these is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se, men who are not merely formal professors of a religious system, but practical and spiritual Christians, deeply influenced by the belief that God is always with them. The hardships they have suffered, and the dangers they have incurred, are punishments and trials of their Heavenly Father; the successes they have achieved are instances of His Grace. In conversation they 'bore' the more worldly-minded by constant recurrence to the special attention of the Almighty, of which they believe themselves

to be the objects. With proud humility, and with the glistening eyes of gratitude, they point back to the fact, that at the beginning of their enterprise, some four years ago, they numbered but 100 or 200; and that, except for the direct help of their Heavenly Father, they never could have done what they have done.

"They," said one, speaking of the imperialists, "spread all kind of lies about us. They say we employ magical arts. The only kind of magic we have used is prayer to God. In Kwang-se, when we occupied Yung Tuan, we were sorely pressed; there were then only some 2,000 or 3,000 of us. We were beset on all sides by much greater numbers. We had no power left, and our provisions were all gone; but our Heavenly Father came down and showed us the way to break out. So we put our wives and children in the middle, and not only forced a passage, but completely beat our enemies.' After a short pause, he added — 'If it be the will of God that our Prince of Peace shall be the Sovereign of China, he will be the Sovereign of China; if not, then we will die here.'

"The man who used this language of courageous fidelity to the cause in every extreme, and of confidence in God, was a shrivelled up, elderly little person, who made an odd figure in his yellow and red hood; but he could think the thoughts and speak the speech of a hero. He, and others like him, have succeeded in infusing their own sentiments of courage and morality to no slight extent, considering the materials operated upon, into the minds of their adherents. One instance was a youth of 19, who acted as one of the guides to a party who rode into Nankin, and who again and again, as he ran along on foot, begged and besought Mr. Interpreter Meadows, if he came back from Shanghai, to bring him a double sword; but also exhorted that gentleman to refrain from smoking, from drunkenness, and other vices, with a simple earnestness at once amusing and admirable. This lad, the son of a literary graduate in Hoonan, of the second degree, and himself no bad scholar, had left his father's house at the age of 17, and travelled some days to join the insurgent camp before Kwei-lin, prompted by an adventurous spirit to share in 'conquering the rivers and mountains' — an expression by which the 'holy warriors' of Tae-ping designate their enterprise.

"That there are ambitious self-deceivers, shrewd impostors, and calculating hypocrites among them in plenty, we doubt not; we also doubt not that numbers join and will continue in their ranks, influenced exclusively by motives as worldly and ignoble as those which guide the conduct of so many professing Christians of the West. But among the leaders and originators of the movement there are unmistakable signs of a good leaven, which, we trust and earnestly wish, may ultimately spread throughout the whole mass. One convincing proof of the sincerity of the ruling minds is, that while fighting to free their country from a foreign yoke, and anxious to obtain adherents, they nevertheless throw great difficulties in the way of a rapid increase of numbers, by insisting on the general adoption of a new and revealed religion learnt from 'barbarians.'

"While they have manifestly derived their religious belief from the writings, if not in some cases the direct teachings, of foreign Protestant Missionaries, they appeared to be extremely ignorant of foreign nations. Canton was known to them as the seat of a great foreign commerce; but Shanghai (which has indeed sprung into importance during the few years they have been fighting in the west) was found to be quite unknown to several of their leading men. It is gratifying to learn, that under these circumstances the existence of a common religious belief disposes them to regard their 'foreign brethren' with a frank friendliness which past experience renders it difficult to comprehend in a Chinese, but which we earnestly trust every effort will be made to cultivate and establish in their minds. It would, to speak of nothing else, do more for our commercial interests, should the insurgents succeed, than hundreds of ships and regiments. We understand that during a long ride of ten or twelve miles into the city of Nankin and back, along what may at present be called one of the streets of a large camp, Mr. Meadows did not hear one of those abusive and derogatory epithets applied to himself or his companions which have always been so liberally bestowed on passing foreigners by the heathen Chinese. There was also the fullest evidence, that the obscene expressions with which the latter garnish all their conversations, are prohibited, and almost banished, from the language of the Christians.

"We have not time or space to say

more at present. We have thought it advisable to dwell, in the first instance, mainly on the most striking and momentous feature of this movement, its religious and puritanical element—a feature now placed beyond all doubt, but which the previous conceptions of many foreigners will cause them to regard with the greatest astonishment, if not incredulity, in any body of Chinese. We hope hereafter to be enabled to give some account of the origin, military organization, actual position, and probable future movements of the insurgents. They now hold Nankin, termed by them 'Teenking—Heavenly Capital,' Chiu-kiang, and Yangchow, and are for the present busily engaged in strengthening and increasing the fortifications of these cities."

The following are extracts from letters lately received in New-York from two of the most prominent American commercial houses at Shanghai:

"SHANGHAI, May 31st, '53.

"DEAR SIR:—Having reference to our last circular advices, it gives us pleasure to revise, in some measure, the opinions there expressed as to the character of the insurgents, and their leaders in this quarter of the empire.* Translations of their books since made, lead to the hope that they are, in truth, religious reformers; that the expressions which were supposed to signify blasphemous pretensions were merely used in the usual Chinese sense of spiritual relationship; and that their errors and excesses are the result of intense enthusiasm, which carries them beyond the precepts of their teachers.

"They profess a sort of Jewish description of Christianity, inculcating a very high standard of morality, but drawing the greater part of their precepts from the Old Testament. It must be allowed, however, that they have been guilty of much cruelty and unnecessary bloodshed, nor do they show much tact or management in enlisting the people in their cause. This change in the character of our information would necessarily affect our opinion as to the result of the struggle, even without the news now coming in, from all parts of the empire, of fresh insurrections. The fall of the old dynasty is now hardly a matter of doubt.

"With a body of religious enthusiasts, part of whose creed is war to the death,

in the heart of the country, and engaging all the feeble energies of the government, and insurrections under other banners in nearly every province south of the Yellow River, it cannot long survive.

"The ultimate result is a question only to be decided by time; but the superior organization, poor as it is, of the Christian rebels, and their more determined spirit, may justly give us some hope that in the end they may prevail over their competitors for empire. They still remain in position at Nankin, and Chen-kean-fo, and beyond some skirmishes with the Chinese foreign ships, in which they are uniformly successful, nothing new has occurred.

"It is much to be feared that the country is rapidly approaching a state of anarchy, a condition of things most detrimental to trade, and we are obliged further to confirm our previous remarks upon the prospects for business. Imports will be, to a great extent, unsaleable, and the amount of produce brought to market must be largely curtailed."

Extract of a letter dated

"CANTON, 21st May, 1853.

"DEAR SIR:—Under date of 25th March, we addressed you a few remarks, calling your attention to the progress made by the rebellion northward; and the facts which have lately come to our notice are of so extraordinary a character, that we have thought a brief recital of them here would not be found devoid of interest.

"Shortly after the time indicated above, Nanking and Chin-kiang-foo, two most important posts, fell from the hands of the government, and, for many days, the community at Shanghai were under lively apprehension of personal danger from the anticipated attacks of the insurgents, who were represented as advancing in the direction of Soochow. It having become known that the Taoutae was endeavoring to spread the belief that foreigners were to take an active part in the struggle, Governor Bonham determined upon visiting the rebel camp in person, and left for that purpose in the *Hermes* steamer, on the night of the 23d ultimo. The '*Susquehanna*' had previously failed in her attempt to get up the Yang-tsekiang, from a too great draught of water, but the '*Hermes*' experienced no difficulty; and after sustaining the fire of the fortifications on the banks of the river, without returning a

shot, came to anchor before the walls of Nanking. A boat was immediately sent on shore with the Interpreter, and a letter, stating that their intentions were pacific, and that they merely wished to communicate with the chiefs. On landing, Mr. Meadows, the Interpreter, was well received, and conducted at once to the presence of the leaders, who, after a short parley, accompanied him on board the steamer with a large retinue. There it was fully explained to them that foreigners would act against neither party unless molested. That Samqua's (the Taoutae) proclamations were all false; and that the foreign vessels in his employ were not protected by foreign governments. On their parts, they stated that they had no intention of attacking foreigners, so long as they remained neutral, and that when their government was established they would be prepared to enter into commercial treaties. They were fortifying Nanking, which they will keep as headquarters, and have provisioned for a siege of four years. So soon as all was complete, a large body would move on to Peking, and a smaller one to Soochow, but it could not be ascertained whether they would go to Shanghai. The most extraordinary feature, however, of the information gained, is, that the insurgents profess *Protestant Christianity*. They believe in the persons of the Trinity. Their Bibles and Prayer-Books essentially resemble our own; the Ten Commandments and the Creed are near translations. Their chief is styled Tae-ping-wang, or the 'Prince of Peace,' and to him divine origin is ascribed. Prayers are repeated twice each day by the whole force; bad language and oaths are never heard among them; smoking, either tobacco or opium, is strictly prohibited; and plurality of wives disallowed. Buddhist temples, idols and priests, are destroyed wherever found; and the famous Golden Island, above Nanking, has thus been reduced to a heap of ruins.

“Opinions differ widely with regard to their numbers, but from the fact of their holding and fortifying Nanking, Chinkiang and Yong-chow, the force must be considerable, although a large portion consists probably of hangers-on and adventurers. The nucleus of the army, its real strength, does not, we are inclined to believe, exceed 10,000 men, but the spirit of these affects the whole. Report speaks highly of the order and discipline of their

camp, and there can be no doubt of the ardour of their determination.

“Having placed these circumstances before you, you will be able to judge, with as much certainty as ourselves, of the probable duration and result of the conflict. The above details are of far more serious complexion than any we have heard before, and the success of the insurgents seems to become day by day more probable. If it be urged that their numbers are small, and their discipline lax, the reply is simply that, notwithstanding these alleged disadvantages, they have already beaten the best armies which the Imperialists could bring against them, and are now entrenched in the strongholds of the empire. Religious enthusiasts, confident that God is upon their side, and entirely devoted to their leaders, they will not now, flushed with victory, easily be overthrown by any Chinese forces. We look forward, therefore, to a lengthened period of disturbance and disorganization of trade, whichever party may ultimately be master, for the government cannot be subverted in a day, and confidence restored, neither can the country, by the power of the government, now speedily become tranquil.

“The consequences of the success of this movement open a wide field to speculation. The nature of foreign relations with China will undergo great changes, and among the most prominent is the hope of unrestricted intercourse with all parts. It remains to be seen how far the Christianity which they profess will induce friendship with western nations of the same belief; but, if genuine, the most favourable expectations cannot be deemed extravagant.

“We have said that we look, in its immediate effects, for a continued disturbance of trade, and we regret that all circumstances concur to strengthen that opinion. We have just read a circular received *to-day*, addressed by the British Consul at Amoy to the residents of that port, in which he states that he has been informed by the Chinese authorities, that a body of 3,000 insurgents are about 30 miles distant, and intend attacking the town, and that, although they shall endeavour to beat them back, they recommend foreigners to remove their goods and valuables. A similar feeling of excitement prevails along the coast; and, as an illustration of the weakness of the authorities, we would

mention that from 2 to 3,000 members of the Triad Society were assembled on the hills in the rear of this city for several days, and, after taking the oaths of fidelity, left for the north,—but the Mandarins did not dare to molest them. What connection may exist between these scattered bands and the main army, we cannot say, but it is certain that the whole country is in a most disordered state, and the sale of all goods for transportation into the interior must perforce be checked.

“In conclusion, we would add that the statements regarding the visit of the ‘Hermes’ to Nanking have not been officially made known, but we believe them to be in the main correct. The diffusion of Christianity among the rebels may be in a measure exaggerated, but it is impossible at present justly to separate the truth from the appearance of it.

CHURCH OF ENGLAND MISSIONS.

India.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The following interesting extracts, from a communication, addressed by the BISHOP OF VICTORIA, to the Society for the Propagation of the Gospel, London, dated at *Hong Kong*, 21st April last, and published in the *Colonial Church Chronicle* for August, we take from the *Churchman*, of 20th August:

The Right Rev. Prelate arrived at Calcutta on the 29th of November last.

CALCUTTA.

“*Bishop’s College*.—Time would fail me in describing the impressions upon a newly-arrived visitor, while surveying this monument of the influence of the British Episcopate in India, and mingling in the scenes consecrated by the recollections of a Middleton and a Heber. The period of my visit was a vacation, and I had therefore no opportunity of seeing the College in its usual state of activity. After three years’ absence from England, it was peculiarly refreshing to revive, in Bishop’s College, Oxford reminiscences with two friends so full of missionary devotion, and to feel a bond of sympathetic union linking together those labouring in widely-separated portions of the one great missionary vineyard. I had a subsequent opportunity of visiting the College, and enjoying the hospitality of its excellent Principal. On these occasions I regarded it as no small advantage to the more immediate object of my visit, to have lengthened opportunities of conversing with Professor Baner-

jea, whose enlarged views, strong judgment, and cultivated mind, point him out as admirably qualified to exert a wide-spread influence in favour of Christianity over the higher classes of the native population. It is my earnest prayer and hope that the wise measures and energetic devotedness of Principal Kay and his coadjutors, may be the means of imparting a still greater efficiency to an institution that is adapted to great usefulness in raising the scale of attainments and qualifications in the native clergy of India.

“*Baripore*.—Five days after, I proceeded on a two-days’ visit to the Missions of the Society for the Propagation of the Gospel to the south of Calcutta, accompanied by Principal Kay, and one or two other friends. On Dec. 27th, I held a confirmation at Baripore. About three hundred native Christians attended the Bengalee service in the forenoon, after which I administered the rite of Confirmation to 43 adult converts, principally of the agricultural or fisherman caste. The native Christians joined heartily in the responses; the singing and chanting were very fair; and I had reason to be gratified by the marked attention with which they listened to my address, interpreted to them by one of the missionaries.

“*Mogra-hat*.—The next morning we arrived at the village station of Mogra-hat, where sixty native converts were confirmed, the services being similar to those on the preceding days. On both occasions, by the favour of the missionaries, I had an opportunity of addressing and examining the native catechists and readers in private, and of saying a few words of exhortation

and encouragement to these our weak brethren in Christ. It is, generally speaking, and with a few happy exceptions, the day of small things in Bengal, with reference to the knowledge and attainments of the native catechists and readers. Although, in my view, Calcutta enjoys a pre-eminence above the southern Presidency of Madras, in the higher class of educated natives, and the wider diffusion of the principles of European science, yet, in respect to the standard of qualifications in the native Christian lay agents, there is a decided inferiority to that which is generally perceptible in the Tinnevely Missions of South India.

Madras.—On Sunday, Jan. 16th, I preached in the *Society for the Propagation of the Gospel's* Church at Vepery, in Madras; and it was with real regret that I was compelled hastily to leave, and prevented from fulfilling an engagement to assist the Bishop at a native Confirmation in Vepery church. I had been present at a similar service in the *Church Missionary Society's* chapel, in Black Town, on the previous evening, and was unable to comply with a numerous signed requisition from the native Christians at Vepery to postpone my departure for a few hours, my arrangements having been made for each stage of my journey by palanquin, 400 miles, to Tinnevely.

Tanjore.—Here I rested two days, one being Sunday, Jan. 23d. I thus had the opportunity of forming the acquaintance of the Rev. G. U. Pope, whose kind attentions rendered my stay at Tanjore doubly interesting and instructive. I preached twice to the English residents in the Mission church, and once, through Mr. Pope as interpreter, to the Tamil congregation of some hundreds. The pulpit is the identical one from which the venerable Schwartz preached sixty years ago. The next day I accompanied Mr. Pope on a visit to the Fort; its magnificent range of temples; and, what was of first interest, the Mission church within the Fort, in which stands Flaxman's monument, erected at the expense of the late Rajah to the memory of the late pastor, and representing Schwartz in his dying moments, surrounded by the prince, his prime minister, and his European colleagues, spectators of the calm trust and holy confidence in the Almighty which seem to irradiate the very features of the departing saint.

Trichinopoly.—It was here, in company with your Missionary, the Rev. G. Y. Heyne, and the East India Company's Chaplain, the Rev. Mr. Morris, that I visited the localities consecrated by the eminences of Heber's last hours. An aged East India servant, who, twenty-seven years before, helped in vain to reanimate the Bishop, and was among the first bearers of the melancholy tidings of Heber's death, still survives, and was on this occasion our companion in visiting the bath in which Heber breathed his last. A tablet on the northern wall of the communion table records, in simple and pathetic language, the melancholy event, in St. John's Church, which three hours previously had been the scene of his last Episcopal ministrations.

Tinnevely.—On my arrival in the province of Tinnevely, I determined to spend a fortnight in visiting the principal stations of the *Society for the Propagation of the Gospel* and *Church Missionary Society*. I had the happiness to spend two days with the Rev. Mr. Caldwell, at Edeyenkoody. This is generally held to be the principal and most successful Missionary station of the *Society for the Propagation of the Gospel* in the province. It is situated only a few miles from Cape Comorin, the high bluff promontory of which is within sight. It lies within two miles of the Indian ocean. The country around partakes of the usual features of the scenery of South Tinnevely; the palmyra-tree covering huge tracts of bright red sandy desert, and presenting the most unique appearance that I ever beheld. Interspersed are a few belts of land, more or less cultivated, and producing crops of rice and grain. Nearly the whole population of the district belong to the Shanar caste, and are palmyra-climbers. During the proper season they are compelled to climb the lofty erect stem or trunk two or three times a day, to collect the saccharine juice which distils from this palm, and which forms the principal article of sustenance and export to the people. A short time previous to my arrival, a special service had been held in the church to invoke the divine protection on the palmyra-climbers during the approaching season, among whom fatal casualties are not uncommon, from the breaking of the branches at the head of the palm, and the fall of the poor Shanar from a height of nearly a hundred feet.

Edeyenkoody.—On Feb. 3d, there were counted 830 native Christians assembled in the church to receive from me an address, interpreted by Mr. Caldwell, after morning prayers. The whole village is a kind of model Christian settlement, where the superior advantages of Christian civilization may be visibly presented to the observation and imitation of the surrounding district; and I have passed from hut to hut in the village, and observed the beginnings of the church fabric, now rising a few feet from the ground, destined to succeed the present spacious but temporary building; perceived the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition. I could almost envy the peculiar pleasure with which my friend must have regarded this village, in feeling that here, within eleven years ago, all was desert and unoccupied, he has been honored by God as an instrument in raising a village, lined with tulip and tamarind-trees of his own planting, covered with cottages of his own planting or rearing, and, above all, tenanted (as we trust) by not a few converts of the Spirit's heavenly teaching, among whom God has made him a pioneer of Christianity in its higher spiritual benefits, as well as of civilization in its more exclusively temporal advantages; as a Missionary in such a post he has to fulfil the various offices of pastor, doctor, magistrate, and general counsellor. His wife is a most efficient helpmate in his work, and has, with wonderful success, introduced lace-making among the Christian wives and mothers of the village.

Church Missions.—During the fortnight of my tour in Tinnevely, 8,000 native Christians were assembled in the various churches of the two Societies; and although the numerical majority of the *Church Missionary Society* missionaries and native converts led me to spend a larger amount of time with the missionaries of a Society towards which such peculiarities must always bind me; yet I have thought it best to give you a sketch of the *Society for the Propagation of the Gospel Missions* only. I can assure the venerable Society, that, in the remote missionary stations of southern India, the missionaries of both Societies live in cordial union and brotherly love. In Tinnevely, more especially, this hallowed unity exists; and in passing from a station of the *Society for*

the Propagation of the Gospel to a station of the *Church Missionary Society*, it was really gratifying and refreshing to the mind to behold fellow-labourers in the same great cause, and under the same great Chief Shepherd, from time to time meeting together for prayer, deliberation, counsel, and mutual help, and presenting those features of spiritual and of external agreement which should always distinguish the ministers of the same Church.

Moodaloor and Kadatchapuram.—On Feb. 4th, I was engaged to proceed to the *Church Missionary Society* station at Kadatchapuram, ten miles distant; but could not resist the request made by the East Indian Missionary of the *Society for the Propagation of the Gospel*, the Rev. C. E. Kennet, to address his native congregation, of whom between 700 and 800 were assembled in the church at Moodaloor. I afterwards found that my venerable friend at the *Church Missionary Society* station, Rev. J. Devasagayam and his son, had been kept nearly two hours waiting to receive me. Their mode of reception was of a nature most pleasant and encouraging to a Christian Bishop; no compliments and no display, but an ascription of praise to the Almighty for my visit. The old man, arrayed in his white flowing native dress, stopped my palanquin, shook me affectionately by the hand, and then a long row of native Christians, by torchlight, outside the church, sung the doxology in Tamil; and afterwards, on the other side of the road, all the school-children sang a Tamil verse composed for the occasion.

Sawyerpuram.—I cannot conclude without mentioning the agreeable visit which I paid to the *Society for the Propagation of the Gospel's* station at Sawyerpuram, and bearing my favorable testimony to the zeal and judgment with which the excellent missionary, the Rev. Mr. Huxtable, has entered upon his work, and sought to repair the detriment which the Society is aware the station has recently sustained. I had the privilege of attending the services here, as at the other stations, as well as private meetings with the native Catechists and Readers.

Ceylon.—From this place I proceeded, about ten miles, to an old Dutch post, Tuticorin, from which I embarked in a native vessel, 180 miles, to Colombo, arriving there on Feb. 14th. After visiting Cotta and Kandy, at which latter place the Bishop came down from the Newera Ellia

hills to meet me, during a stay of three days at the Pavilion, I returned to Colombo, and thence proceeding to Galle, embarked on Feb. 24th, for China, *via* Penang and Singapore. I arrived at Hong Kong on March 11th, after less than four months' absence; during which time, I trust, I have gained most valuable knowledge and counsel for our China mission; and not least, have learnt to appreciate more fully the labours and piety of many of the venerable Society's missionaries, and the value of the great work in which they are engaged.

West Africa.

We continue some of the latest notices of the West African Mission, published in the Church Missionary Record.

ABBEOKUTA.

Death of Mr. Hensman and Mrs. Paley.

The intelligence received from the Western-African coast since the publication of our last number acquaints us with new be-reavements. Mr. Hensman, the medical adviser of the Mission, has been removed by death, and Mrs. Paley, the widow of the late Rev. R. C. Paley, died at sea a few days after her embarkation for England. Such has been the will of Him, whose "way is in the sea, and His path in the great waters, and His footsteps are not known." Mysterious as these and similar dispensations appear to our shortsightedness, yet, in the exercise of faith, we are persuaded they are for good. "What I do thou knowest not now; but thou shalt know hereafter." The foundations of the Sierra-Leone Mission were laid amidst be-reavements and afflictions of this nature, and the Yoruba Mission, in its commencement, partakes, to a certain extent, of the same character. Such appears to be the seminal principle of Christianity—"except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Alarms of a renewed attack from the Dahomians.

Alarming reports of the approach of the Dahomian army continued to prevail throughout the earlier period of the year. Early in January, it was rumoured that, in consequence of an oracle from Ifè, it was intended to offer two individuals in sacrifice, in order to insure victory over the

Dahomians. The late Commander Forbes, who was then at Abbeokuta, immediately proceeded to remind the several chiefs that the treaty which they had entered into with England prohibited human sacrifices, as well as slave traffic and the persecution of Christian converts.

The messengers of the king of Ifè arrived subsequently. The following extract from Mr. King's journal narrates the meeting held on that occasion—

Jan. 30, 1852.—Informed at Akè yesterday that there would be a meeting of the chiefs to-day, I went in company with the Rev. H. Townsend, to learn what they had to say. The meeting was convened at Sodeke market. After waiting for a good while for the return of the war chiefs who went to the late chief's house to hold a private conference among themselves, the meeting was commenced by the Ifè messengers delivering their errand, which was as follows—That, in the way of advice, the king of Ifè cautions them against three things; viz. to beware of the evil of civil war among themselves; to accept no offer of assistance from any one—meaning such as the Ibadan people; and that, as no agriculturist would dispose with any part of his seed for sale without having first planted or sown his own field, so they should not sell gunpowder and muskets to any till they had finished combating with their enemy, the Dahomians. By way of prediction from Ifè, the speaker's master desiring him to tell them, that not one of them should miss before they had defeated their enemy; that his master had spent ten bags of cowries in sacrifices on their behalf; and that nine sheep were to be offered to Sango for the same purpose. He concluded that the king of Ifè has already routed the king of Dahomey from his seat at Ifè; that as the king of Dahomey was gifted for much charms at the beginning, he has now deprived him of the power. After this, some of the warriors, about four in number, delivered speeches, of which Obbasoron was the last. They all spoke to this purport—That, as they are expecting the king of Dahomey within a few days, those among them who cannot contain should at once begin to flee; and as a check to confusion, all who should be found with loads on that day should be plundered by the soldiers with impunity; that all those who went to Lagos should return in a short time; and should any be absent at the time of the battle, such should

be put to death, or never permitted to return to the town. Particular care should be taken of all the Dahomey captives taken in the last battle—their masters should see that they be put in chains; and a reward of ten bags of cowries was promised by Obbasorun to any one who should get the king of Dahomey secured, which caused very loud and hearty cheers among the whole assembly. Five bags of cowries were brought out, one of which was given to the messengers from Ifè, and three to the Mahomedan deceivers, for their pretended prophecy respecting the result and success of the expected war. We were quite astonished to see them crowning the whole of their proceedings with such folly—yielding to the imposing cheats of the Mahomedans, and the messengers of the king of Ifè.

This, however, seems to have been done rather out of deference to the king of Ifè, than from any confidence in the power of heathen or Mahomedan charms, as will appear from the following extract:—

Feb. 13, 1853.—Another meeting of the chiefs was convened to-day. It was a more severe and awful one than they have ever held since my arrival here. About eleven o'clock I went to learn the design of their convention, but it appeared that I went there too soon: many of the chiefs were not yet come. I returned without delay, which freed me from witnessing a most awful scene; but I was informed by one of our men of all their proceedings, which were reported thus:—That Obbasorun and the elders should not omit doing any thing for the protection and safety of the town, by adhering strictly to whatever the white men should say to them. Moreover, the babalawos and Mahomedans, in irony, were told to do whatever lay in their power for the protection of the town. As a test of their pretensions, each of them was challenged to foretell what would be the result of the approaching war. In this respect the babalawos did not show their heads. To wipe off the shame from their faces, on account of the three bags of cowries given to them last time, one of the Mahomedans affirmed that they would take the king of Dahomey prisoner this year.

The conclusion of the meeting was attended with more solemnity and severity, by the execution of four men who were detected to be in great attachment with the Ijebus, acting the part of traitors by divul-

ging all their private proceedings to the latter, as well as being their guides in the several attacks made by them of late.

The agitating influence of such reports is thus referred to:—

Feb. 17.—About ten o'clock at night, a general alarm that the enemies were near took place. Criers with gongons were dispersed about, affirming that one of the hunters who were sent out as spies had returned, stating that the Dahomians have crossed the Oyan, a tributary of the Ogun, ten miles on the north. Consequently all the men were turned out to take their stand by the walls till the break of day.

Feb. 18, 1852.—About seven o'clock, A.M. I went to see the men by the walls, as well as to ascertain how far the reports were true that were circulated about, and returned home after nine. As the reports appeared to be false, I ordered the school to be opened; but in about an hour after, another was given, which was more exciting than that of last night, the women crying in all directions, "Up in arms! up in arms! the enemy are come!" while the men who had just returned from the walls, and had scarcely laid aside their muskets, much less taken any food, were obliged to run with all speed again to the wall. We were obliged to dismiss the children immediately, so that the parents might have charge of them. On my return from the walls, I met ten muskets, a keg of powder, and some thousands of shots, sent by Captain Forbes to be distributed to our people, who are without ammunition, on condition, should the news be false, to return them back to the store. These were accepted with cordial gratitude by the people.

Feb. 19.—I kept the evening service as usual. About seven o'clock, Mr. Barber, returning from a walk, stated that he heard something like a rumor among the people in some part of the town, which, in a short time became general. It was affirmed that the Dahomians were seen coming, some miles distant, on the opposite side of the river. The men, in consequence, were obliged to lodge by the walls, as on the night preceding.

From this threatened danger the town of Abbeokuta has been happily preserved; and the anniversary of the previous assault was gratefully remembered by the native Christians as a day of merciful deliverance.

*Journey of the Rev. S. Crowther and party
from Lagos to Abbeokuta.*

The month of July opens with the reinforcement of the Mission by the Rev. S. Crowther and his party; and we introduce his account of the journey from Lagos, and their arrival at Abbeokuta.

June 30, 1852.—After much bustle in landing unpacking and repacking, I sent up our luggage to Abbeokuta by the river Ogun for the first time. God has given us the advantage and use of this river, which we have long desired, and for which we have prayed, to facilitate the evangelization, and the trade and commerce of the countries of the interior. Oh, what a debt of gratitude we owe to Him to whom the earth belongs, and the fulness thereof, for mercies bestowed upon Western Africa by the abolition of the slave-trade from Lagos—and I hope also from Whydah, the two most notorious and strongest holds of that inhuman traffic on this coast! May we never be slothful in seizing every favorable opportunity to spread the Redeemer's name to those to whom He is yet unknown!

We ourselves arranged to travel by land; and purposed starting on Monday; and accordingly gave directions to our men to take the horses round from Badagry, and wait for us at the ferry at Lagos; but, owing to disappointments in receiving the remainder of our things from the vessel, we could not start till Wednesday. We got ready about noon; and king Akitoye ordered his large canoe to convey us across the Ossa, and sent seven men to escort us to Abbeokuta. On our landing on the opposite shore, no houses were to be found. The horsemen concluded, as we could not come on Monday or Tuesday, that we should not be able to start for Abbeokuta that week; and, as there were no houses for them to stay in, returned to a village about eight miles from the ferry. We therefore betook ourselves to our journey on foot under heavy rains, and contrary to the good account of this road we heard at Lagos. I never travelled here before: it was full of puddles—I may say a continual splash for miles, so that Messrs. Macaulay and Crowther, jun., were obliged to take off their boots and socks, and walk barefooted for fifteen miles to Ogba, an Otto village, where we were glad to halt for the night, and dry ourselves near large

fires kindled in the centre of the huts. Though we got to Ogba under most disadvantageous circumstances, yet we felt more comfortable in our little huts, on our way to Abbeokuta, than in the king's palace at Lagos, in which we never felt at home.

July 1.—Having got our two horses ready, and provided two sets of carriers, after the usual difficulties attending such a provision, we left Ogba at half past seven, A.M., and arrived at Otto town about three, P.M., under very heavy rains: this of course made the sight of a large fire very welcome, which the head chief immediately kindled for our comfort in his own unfinished house, where he lodged us. The Sierra-Leone emigrants soon made their appearance to salute us, and not long after the elders of the town assembled and followed their example. Both parties were highly delighted when I brought them the tidings that Mr. W. Morgan, a native catechist, was appointed to labour among them. I requested them to find him a suitable place for a school-room, where he also would keep service—which I advised them to attend themselves, as well as send their children—and also a comfortable house for his lodging, till we can build our own places. I pointed out to them, at the same time, the folly of resuming the worship of a tall palm-tree, around which I observed, as I was going on the road, the bush had been cleared, which I judged to be with no other intention but adoration. I brought the subject abruptly before them, thus:—

“Yonder palm-tree used to be worshipped before your town was several times destroyed, and the numerous inhabitants killed, made slaves, and dispersed; yet, the palm-tree stood there all the while, without affording you any shadow of protection. For what do you now wish to worship it? For its inability to keep you, or for protecting your old ruins in your absence?” These poor old men were confounded, and were not able to answer a word. I then requested them to listen to Mr. Morgan, who would shortly come among them from Abbeokuta. He would point out to them an object worthy of their adoration, even Jesus Christ the Son of God, who came to seek and to save those who were lost.

July 2.—We left Otto at six A.M., rather dry. We travelled much better, and arrived at Papa, the mutual resting-place for caravans, either from Lagos by way of

Otto, or from Badagry. Several persons arrived here the day before from Abbeokuta to meet us on the road, supposing we had started on Monday or Tuesday, the time previously prefixed; but not finding us, nor hearing of our coming, they retraced their steps to Abbeokuta much disappointed.

July 3, 1852.—We started from Papa early this morning that we might get to Abbeokuta before night, though under a heavy rain. When we were five hours' journey to Abbeokuta, we met some of our converts and monitors, who had come thus far to meet us, with those who had returned home from Papa; it was a very cheerful meeting, and under more encouraging circumstances than when we left them in April last year. The number of our well-comers increased as we approached Abbeokuta; and towards evening we were once more surrounded by a host of friends, from all directions, to hail our arrival, the chiefs sending their messengers to salute us.

I cannot look back upon my short absence from the Mission without feelings of unutterable gratitude to the God of Missions, for His protecting care over me and mine, when passing across the wide sea; and now I am brought back to the place of my labour in peace and safety. "The Lord hath done great things for us, whereof we are glad." May we ever be found faithful, as good stewards of the Lord Jesus Christ!

Printed copies of Yoruba New Testament.

July 4.—I took service in my church to-day; and as we are blessed with some printed translations of each part of the New Testament, I introduced the reading of a chapter in the gospel, or in the Acts, in the morning, and a chapter in one of the epistles in the afternoon. Thus our congregations will be brought more acquainted with God's word, by hearing it thus publicly read according to the established rule of the church; and thus our church service will be gradually introduced in its regular and complete order.

To this we append the following paragraph from the conclusion of the journal.

Many of the natives, who can read the Yoruba Testament well, acknowledge its worth. The catechists and schoolmasters confessed it made them to understand the English Testament better, because it expresses with clearness, in their language,

many passages which were obscure to them in English.

I cannot pass without notice a hopeful event in the instruction of the young and rising generation in their mother tongue, with which I was particularly struck when in the Sunday-school at Ake. I went round the school, and a great many adults applying hard to read their primers, catechisms, and Testaments—some with great difficulty, others with ease and freedom. When I came to a class of school-children, and heard each one standing up in his turn and read his verse with precision, I lifted up my heart in prayer to God for them, because in them are the hopes of the evangelization and civilization of this extensive country. I could not but call to mind the protecting care of God over the Jewish nation, as applicable to the preservation of Abbeokuta from destruction: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all."

Formation of a new Station at Owu.

Owu and Gbagura are large districts of Abbeokuta, lying along the east bank of the Ogun river, southward of Ikija, and west of Ake Igbein. To these we have at length obtained access.

Sep. 13.—Two years ago, Mr. Hinderer laboured hard to obtain land for our fourth station in Wyu district; but he was unsuccessful, on account of the unwillingness of the owners of portions of the land, especially the owner of an iron furnace newly built in the centre of it, to part with their shares for any price. They were the more unwilling to do so, as Christianity was very unsavory to the taste of this people at that time, and Lara, the head chief, being a leader, or chief babbalawo. I have been paying what attention I could to this district, but nothing short of a permanent station, as Igbein or Ikija Station, could prove effectual among the populous Owu and Gbagura, who would not mix with the other people, the Agba Alake, as they distinguish themselves. I took the opportunity of Mr. Lewis's visit to Abbeokuta, his relatives being in Owu, to touch upon the subject of the lands refused us two years ago. From that time I had a promise that I should have the place—they would persuade the owners to give it up. According to appointment, being accompanied Mr. Barber,

I went to Lara's house to meet the chiefs about the ground. I took with me the prismatic compass, which was kindly given me by Christian friends in Bristol and Clifton, by which I astonished the old chiefs, first by screwing off the brass cap and opening the rod into three legs, upon which I placed the compass, and, finally, by touching the brass ketch, which set the card to play upon the needle. I tried to explain the use of the instrument, but they would exaggerate my explanations when telling it to others; viz. that wherever the instrument points out to us that the line must run, and the house must stand, its direction must be obeyed. I thought, surely if they would but put in practice what they superstitiously believe of the dictates of the compass, I would get the instrument to point to some most eligible places for a Mission Station among them, which are at present occupied by rude, square houses.

I took a letter to Lara, which was sent to him by some of his relatives from Sierra Leone. The old chief wanted me to show, on the address, how I could find out his name. Lara. I moved close to him, and pointed to Lara, his name; Owu, the town of which he was chief; and Abbeokuta, of which Owu was a part. "Now I begin to learn white man's book," said he; and, putting his trembling finger upon Abbeokuta, he showed it to his brother chief, and said, "This is Lara," and with his finger upon Lara, "This is Owu;" and touching Owu, he said, "This is Abbeokuta." His friends, as may be expected, admired his quickness in learning the white man's book. One of the chiefs, being a babalawo, said if he were taught it, as he was taught to divine by Ife, he could cipher it. After the letter had been read, which requested him to search out for the relatives of individuals named therein, which pleased them very much, two messengers were sent with us, that we might point out to them the extent of the lands required, that they might know how to set about persuading the owners to give them up, being private property. After this we returned home, and the messengers went to report to their chiefs.

Madras and South-India Mission.

Our account of this Mission is continued from p. 283 of our last Number.

Baptisms.

From the united labours of the three missionaries there have resulted thirty-seven baptisms during the year 1852, of which number thirteen were adults and the rest children. Of some of them the following account is given by Mr. Bilderbeck, in his June report:—

"One was a man who came down from Travancore to seek redress for some wrongs done to his wife by the subordinates of a native court. He continued for some time among the Tinnevely settlers, and there heard the gospel, which soothed his mind. Unwilling to return as a heathen to his country, and anxious to avoid hindrances in the way of a profession when he got there, he expressed an earnest desire to "put on Christ," offering to remain and defer his journey till he had acquired some more knowledge, that he might be able to teach his family when he went back, and induce them to follow his example.

"Another was a servant in our dear Mr. Raglan's employ. He had been formerly under his predecessor, Mr. Tucker, and had therefore many opportunities of observing the genuine influence of true Christianity in the development of character. But, though the gospel seemed thus recommended to him in many ways, he had yet to learn what its springs of life were; and its truths he gradually discovered as his master, Mr. Ragland, collected his servants around him every morning, to read and pray with them in Tamil. That excellent reader of the Christian Instruction Society, Vathamuttoo, used likewise to frequent Mr. Ragland's dwelling, at his request, to read and explain to his servants; and as God often owned this venerable man's labours to the benefit of others, so they were blessed to this servant also, by leading him in time to see the error of his ways, and to choose Christ for his portion. He now listened with interest whenever the gospel was preached in the Church-Mission Chapel, and was enabled at last, by the grace of God, to come out of heathenism and to profess Christ, Mr. Ragland himself standing surety for him at baptism. His wife, however, still continues opposed to the gospel, and he suffers no little anxiety on her account."

Christian Deaths.

There have been twenty-six deaths connected with the congregations. Interest-

ing notices of some from amongst this number occur in Mr. Bilderbeck's reports.

"Among those removed by death were some who had adorned the gospel while living, and experienced its comforts while dying. One was a real loss to the village in which he lived; as from his age, experience, and knowledge of the Scriptures, he long enough shone in it as 'a light in a dark place, ordering himself and his household after God. We were accustomed, at his request, to meet in his house every week, for reading, exposition, and prayer, when he used to get his friends and neighbours together to profit by the word; and often did he beg us to warn and admonish the careless. When the infirmities of age disabled him from actively promoting their best interests, he still continued to witness for God by his steady and consistent profession, till the taper of life was exhausted, and then 'he came to his grave in a full age, like as a shock of corn cometh in his season,' declaring that 'the Lord was his Rock, and there is no unrighteousness in him!' He died at the advanced age of 75.

"Soon after this, we committed to the grave the remains of another aged disciple, who had also given satisfactory evidence of a change of character, and of good hope in her Lord. She had lived upwards of thirty years in a nice Christian family, and since her conversion had maintained such an unblemished and exemplary character as to secure the confidence and esteem of her employers, who now treated her more as a member of the family than as a servant. I visited her often during her illness, and found her mind at all times clear as to the ground of her acceptance with God. Death seemed quite divested of all fears to her; and though her language, with respect to herself, was low and unpretending, yet she could speak of Christ as her 'all and in all!' In short, her removal was felt quite as a bereavement in the family, and can scarcely yet be adverted to but with touching emotions.

"I shall allude to but two more, Senavoppoo and Sinnapen. The former was a young woman educated in the Central School. Though born and brought up a Romanist, her training in the school was afterwards made the means, in God's hand, of opening her mind to the errors of that Church, and also of giving it a serious direction. She began to read the Scriptures diligently, to frequent the house of

God regularly, and to evince an attachment to his people. Mrs. Winckler, to whom she owed much, always spoke of her with interest and affection, and in course of time had the satisfaction of seeing her comfortably settled. After marriage she went with her husband to a station in the country, where I sometimes met them during my occasional tours, and always found them contented, active, and happy, their employers at the same time bearing them good testimony. She here used to assist in teaching a native female charity-school, conducted by one of the ladies of the house, and was thus voluntarily helping to forward a good cause in a quiet way. But 'she hath done what she could,' and is now one of those who have fallen asleep in Christ, waiting for the resurrection of the just, and the glory which shall follow. Her death took place at Madras, she having been taken suddenly ill between this place and Punamalli, on her way to the Presidency.

"Sincapen was one of those who spoke at the last meeting of our Native Association, and ably aided in carrying forward our views. Little indeed did I think, in writing an account of it, that I should have to record his death while the ink was still fresh in giving the details. 'Even so, Father, for so it seemed good in Thy sight.' His removal is truly to us a great loss, for he was a most valuable and respectable member of our congregation at Black Town. He always led our singing in Church, regularly took a class in our Sunday-school, was punctual in attendance on all the means of grace, and assisted us greatly as an efficient and active member of our Church-Fund Association. His talents were of a high order, and would have fitted him for any situation. He was one of those who not long since challenged examination, and obtained a government prize of 200 rupees. Having been educated in our Mission Seminary at Palamcottah, and subsequently at Bishop Corrie's Grammar-school, he came out thoroughly finished, and qualified to take a superior standing in native society, to which he might have proved an ornament and a blessing had he been spared. But 'God's thoughts are not our thoughts, nor are His ways our ways.' Caste was his stumbling-stone; but it was evident he did not feel tenderly about it for its own sake—family influence alone prevailing to bias his mind. It seems therefore to hav

given him no little pain, in his last moments, to think that he should, on any account, have passed for one of its advocates. The tempter also took occasion, from it, to becloud his mind and distress his conscience, endeavouring to fill it with this and other misgivings, and for a time appearing to deprive him of every comfort. But he was a child of God, notwithstanding, and the tempter therefore could not long prevail. The cloud, through God's goodness, was soon dispelled, and he was graciously permitted to triumph over the last enemy 'by the blood of the Lamb.' Peace was restored, and he died happy in the arms of his blessed Lord.

"I send these little obituaries, not to praise the dead, but to magnify God's grace and goodness to poor sinners, and as a record of the power of the gospel in the happy experience and peaceful departure of so many of our native sisters and brethren in this heathen land, more especially as these are flowers which fall unobserved. It was well said by one, 'Tell me not how a man died, but how he lived;' and the instances here given will, I trust, show how the gospel tends to transform the character in life, and to support the mind in death. How precious, then, must be that legacy of our blessed Saviour which thus gives the 'promise of the life that now is, and of that which is to come.' And if it does so much, should we be justified in withholding it from myriads of our fellow-creatures who in this country neither know how to live nor how to die, and who, if the Bible is to be believed, 'have no hope, and are without God in the world.'

Schools.

Of this department Mr. Bilderbeck thus reports at the end of 1852 :

"There are twelve schools, of which five are girls' schools, and seven boys. There has been, therefore, an increase of two during the half year. One is that recently opened by Miss Giberne, at the Tinnevely settlement, for caste girls, and the other a little native English school for boys at the same station. The above number also includes the two schools under Miss Walton and Miss Hogg, which are superintended by the 'Ladies' Committee for Native-Female Education.' Their public examination this year was not only numerously and respectably attended, but the result appeared to be such as to give general satisfaction. The sta-

tistical returns for the half year show an increase in the number of the children under Christian instruction, being, in all, 540—264 boys and 276 girls. Our female boarding-school, whose number is also included in the returns, contains now 27 children. They continue to give as much satisfaction, and, we have reason to believe, that, while all are advancing in knowledge to a greater or less degree, there are some amongst them of whom we shall have cause soon to rejoice in the Lord. Our vernacular boys' schools are not all that we could desire them to be, but we are not without hope that, on the whole, good is being done by them."

Native Association and Endowment Fund.

Our readers will remark with interest this indication of a growing consciousness among our native Christians, that they are under an obligation to exert themselves for the support of their own pastors. The origin of this movement is thus stated by Mr. Bilderbeck in his June report :

"This little Society was originally got up with a view of providing for the wants of the poorer members of our native congregation at the Church Mission chapel; and hence it acquired the name of the Poor-Fund Meeting, though the object was not exclusively secular. In the second year of its existence a little more of Missionary spirit came to be infused into it, for it not only relieved the temporal and spiritual wants of poor Christians, but also helped to publish the gospel by means of a house hired for that purpose in one of the greatest thoroughfares at Madras, and contemplated likewise bearing the expense of a Scripture reader. In all this our people willingly joined to contribute their mites, and at its third anniversary they showed themselves prepared even to go further. Our Society at home having, by a recent circular, intimated their desire that native churches should, as much as possible, in future be made to support their own pastors, in order to allow of their sending more Missionaries abroad, we seized this early opportunity of laying it before our people, and framed the resolutions so as to elicit the views and feelings of our native speakers on the subject—one of these resolutions being a proposal to hand over at once, as a first instalment, to the Church Missionary Society, the sum of 100 rupees out of a balance of 127 rupees now in favour of the fund, to be applied by them towards

an endowment for a native pastor for them. Although the meeting was not numerously attended, yet a delightful spirit pervaded the whole, and a rich unction of grace and wisdom seemed to rest upon the speakers, who not only cordially concurred in the resolutions, but also spoke with such effect in support of them as to excite and enlist the hearts of all, and to make us feel that the Spirit of God was indeed amongst us for good. One of the speakers maintained that 100 rupees was too small a sum to be paid as a first instalment for the proposed endowment; and by a strong appeal, calculated to arouse his brethren to a sense of their many obligations to God, and to the Church Missionary Society under God, pressed home upon them the duty of giving more. Unwilling to restrain the feeling of grateful love kindled by this touching address, my esteemed brother, Mr. Gnanamuttoo, who occupied the chair, now asked such as were willing to contribute more to come forward and subscribe as the Lord had prospered them; and as the result, within a short time afterwards, we collected nearly 190 rupees more, so that, with the balance voted from the Poor Fund, I shall now be able to forward 290 rupees* towards the object recommended."

The further progress of this movement is thus adverted to in the report of the same Missionary at the end of the year:

"Other sums have since been paid towards the same object; and there are now, we believe, 400 rupees in its favour with the Committee. Mr. Gnanamuttoo has prepared a memoir, both in English and Tamil, of Sinnappen Pillay, late a valuable member of the congregation under his charge, which it is intended to publish if approved. The surplus of any money which may be collected, after defraying the cost of printing, is intended to be applied towards this fund. May the offerings thus freely presented by our native-Christian brethren on the altar of the Redeemer's cause, be graciously owned and accepted by the Giver of 'every good gift and every perfect gift,' and made subservient to promote His glory!"

* 230 rupees being *bona fide* from our native-Christian brethren, and sixty rupees being given by us.

Conclusion.

Mr. Bilderbeck thus concludes his report of this interesting and improving Mission:

"In conclusion, I cannot refrain from noticing the movement which is now taking place in this great city among Hindus of every class. Some of the most respectable inhabitants are now forming Societies among themselves to reform many of their civil and religious practices. They have agreed to allow their widows to remarry; to discountenance, as much as possible, the habit of giving away their daughters early in life; and to put down those grosser superstitions, connected with their festivities, against which common sense and common decency revolt. They have resolved upon such measures, and are carrying them on even amidst much abuse and opposition from their equally respectable and influential fellow-citizens. Now this is a great step towards reform; and it is certain the movement will not end merely there, for the prevailing desire seems to be a conformity, gradually, to the customs and manners of a nation who 'fear God and work righteousness,' and whose religion, laws, and institutions, they are learning only now to appreciate. True, they may never be able to overtake a people so much in advance of them in every way; but they appear determined to 'follow hard after' them; and are already, in their habits, trying to vie with each other as to who among them shall look most English. The poorer classes, on the other hand, even down to the horsekeepers, and grasscutters, and kulis on the Mount Road, are now more enlightened. They are becoming every day more convinced of the error, and ignorance, and degradation in which they have hitherto been held; and are growing in intelligence and knowledge so far as to be ready to laugh at their former superstitions, and to question the superior pretensions of the Brahmins and Pandarums. Hence there is now on every side a pressure upon the popular system which threatens its existence. Give way eventually it must; for 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.' Great is the truth, and it must prevail."

MISCELLANEOUS.

Africa.

PROGRESS OF DISCOVERIES IN THE INTERIOR.

WE learn that the routes through Southern Africa, laid down by Messrs. Oswell and Livingston, have been turned to account by enterprising British traders, who, following up their traces, have re-discovered Lake N'gami, of the existence of which not a few were quite skeptical upon the first announcement of its discovery. A party of traders have thoroughly explored its shores, and having walked entirely round it, find it to be sixty miles in length, and fourteen in breadth. More than this, they have ascertained that this lake, with its numerous tributary streams, presents facilities for a large network of inland navigation.

A Mr. Campbell, one of the traders who made these explorations, speaks, in a letter giving an account of his adventures, of the natives living on the borders of the lake as remarkably intelligent. These natives informed him that there was another lake, many times larger than lake N'gami, a great way off, in a northwesterly direction; and also a range of lofty mountains, running north and south to a very great distance. They also spoke of thirteen large rivers within a distance of about four hundred miles north of the Zembese.

After making the circuit of this lake, the party of traders ascended the River Teouge, a large stream flowing into the western side, in the expectation of meeting and doing business with Lebele, a chief of a powerful Mahoka tribe, of whom they had heard much. After proceeding upwards of 150 miles, breaking new ground at every step, their progress was at last arrested by swarms of poisonous flies, whose attacks were fatal to horses and oxen, and most reluctantly they retraced their steps to the lake. From this point their wagons were conveyed by canoes

up the river Zonga about three hundred miles.

Mr. Campbell speaks of finding traces everywhere on his journey, of Portuguese traders. It would seem by these accounts as if the entire district, only just discovered by science, has long been known to the slavedealer. Speaking of the lake district, Mr. Campbell says:

“The Portuguese carry on a flourishing trade here with the natives for slaves and ivory. In exchange for these they give guns, capitally manufactured, the barrels being far superior to our common musket. They also supply the natives with gunpowder, red and blue cloths, beads, and various other minor articles of trade. They come from a settlement on the west coast—the natives pointing to the northwest from Morami Town. They come down the Zembese, which rises in the far west, in canoes, and trade at the several towns situated on the banks of that river. They take away with them immense numbers of slaves, (conquered tribes,) and large quantities of ivory.”

Elsewhere the travellers found similar traces of the Portuguese slavers; but they never came into contact with them. The year before last, the slavers sent handsome presents to the chief of the lake district, and promised to visit him during the following year; but hearing, in the meantime, that many legal traders were at the lake, they failed to keep their promise. In this place, as elsewhere, science and humanity go hand in hand; science opens up new fields for legitimate commerce, and legitimate commerce puts to flight illicit and immoral traffic.

Mr. Campbell adds:

“Many additions have been lately made to the geography of this hitherto undiscovered but most interesting region. A lucrative trade has been opened up; and this may be indefinitely extended, though not without risk and the endurance of great privation.”

Intelligence.

China.

THE last overland mail brings advices to June 1, from which it appears that despatches by preceding mail had been lost. Mr. Points had left for the United States on the 26th May, by the overland route, to attend to some private affairs. All connected with the Mission were well. Respecting the rebellion in China, (which seemed to excite very little personal apprehension,) we gather the following from Mr. Nelson's letter:—

“This commotion bears the face of a great religious revolution—the rebels professing to be worshippers of the one true God, and destroying any idols as they go. They have some parts of the Bible, and much Christian truth; but much error and superstition intermixed. There are also other rebellions elsewhere. Indeed China seems to be greatly agitated. God grant it may be with the throes of a ‘new birth!’”

The following has come to hand, by steamer, which arrived on the 23d August. In addition to this, a gentleman who arrived by that vessel, direct from Shanghai, strongly confirms to us the accounts of the Christian character of the insurgents:

(To the Editor of the London Times.)

SIR,—There can be no longer any doubt about the new religion springing up in China.

It is certainly Protestant Christianity, mixed yet, as it could not be otherwise, in the beginning with some heathenish customs and prejudices. I received yesterday copies of the religious, political,

and statistical tracts of the new Chinese dynasty, having been brought from Nankin by Mr. Interpreter Meadows, who was a pupil of mine, having studied the Chinese language under me at the University of Munich. There are ten different books printed in the first, in the second, and the third year of the *Thai ping thien kuo*, or “the peaceful heavenly kingdom.”

The titles run thus in English:—1. Poetry for the instruction of youth. 2. Army and navy list of the *Thai ping*. 3. All the instructions delivered by the Heavenly Father. 4. The true heavenly commandments of the *Thai ping thien kuo*. It is stated that the *Thai ping wang*, or the King of the Universal Peace, had visited heaven, and also that the Ruler of the Universe has condescended to visit him on earth, and to give him instructions. 5. The original way for the salvation of the world, in hymns. 6. A series of the rules of the *Thai ping*. The use of opium and of all intoxicating liquors is strictly prohibited. 7. The book of the heavenly precepts, which much resembles our Ten Commandments. 8. The ceremonial of the *Thai ping*. 9. The book of the three words or characters, a Christian Chinese primer. 10. The new calendar for the third year of the *Thai ping thien kuo*. It is a Christian Calendar, and the Sundays (*Lipai*) are always put down.

I will endeavour, Sir, to make, as soon as possible, an English translation of these highly interesting Chinese works. In the meantime I shall be most happy to show the originals to any gentleman who may

take an interest in this wonderful movement in Eastern Asia. Nobody is at this moment able to fathom its consequences. This movement may become one of the most extraordinary facts of the second half of the 19th century.

From a private letter received by me by the last mail, it appears that the rebels, or patriots, have issued a proclamation, that they will not take Canton until next September. My informant is a person on whom I can rely; and it is, therefore, highly important to the mercantile community that some provision should be made to protect the British interest in that large city, in the event of the attack actually taking place.

I have the honour to be, Sir, your most obedient and humble servant,

Dr. NEUMANN, *Professor, of Munich.*
4, *Everett-street, Brunswick-square,*
August 6.

—
Athens.

The last mail brings a letter from the Rev. Dr. Hill, of July 7. He was then engaged with the concluding school examinations. He makes the following mention of the aspect of public affairs:—

“The public mind is a good deal agitated at this moment by the state of things at Constantinople.

“To all human appearance, war would seem to be inevitable. I trust an overruling Providence will avert so dire a calamity; for

as it would be a war of religious opinions, and that between two equally barbarous nations, it would unquestionably be accompanied with great horrors. That the Russians will execute their threat and cross the Pruth, no one here doubts; and the whole question of war or peace now depends upon the decision of England as to whether this bold and certainly unjustifiable step shall be considered a cause of war. As a war between Russia and Turkey, in which England and France are bound to aid the latter power, would certainly light up the fires of *revolution* again throughout Europe, I feel confident that the wisdom and prudence of England will strain every point to avert such a terrible calamity.

“We feel ourselves here *very safe*; for this country is so situated that she must remain a spectator. This state of suspense, however, is very distressing, and highly injurious to commerce, and much embarrassment is begun to be felt among all classes.”

—
BISHOP BOONE purposes (D.V.) to sail for CHINA towards the close of October; and hopes to carry with him a sufficient reinforcement of fellow-labourers for the Mission at Shanghai.

The Foreign Committee expect to send out a number of missionaries to the Mission in WEST AFRICA, under BISHOP PAYNE, by the Baltimore colonial vessel of 1st November.

JUVENILE MISSIONARY PAPER.—“*The Carrier Dove*,” a Monthly Foreign Missionary Paper, for Sunday-schools and youth generally, will be issued September 1. Orders are solicited, to be addressed, at present to this office.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 15, 1853, to August 15, 1853.

NEW-HAMPSHIRE.

Hopkinton—St. Andrew's, a Com..... 1 00

MASSACHUSETTS.

Northampton—St. John's, \$25; S. S., support of a scholar in Africa, \$20..... 45 00

RHODE ISLAND.

Providence—St. John's, support of Rev. E. W. Syle, China, \$900; a family, ed. of a child, Chi., \$25, 925 00

CONNECTICUT.

New-Haven—Trinity, by Rev. D. Croswell, additional, 8 00
Miscellaneous—"A friend to Missions," through Rev. De W. C. Loop, 5 00
Con..... 13 00

NEW-YORK.

Astoria—St. George's..... 28 00
Brooklyn—Holy Trinity, Ben. Ass., 1 qrs. sal., Miss Tenney, China..... 100 00
St. Ann's, Gen., \$467 48; Chi., \$25; Af., \$25 517 48
New-York—Trinity, a member, by Rev. Mr. Hobart..... 5 00
Miscellaneous—A Family Mite Box..... 7 03 629 51

WESTERN NEW-YORK.

Albion—Christ, Af..... 3 15
Avon Springs—Zion, Af. Miss., Rev. G. W. Horne 25 00
Bath—St. Thomas, Af..... 7 00
Buffalo—Trinity, Af..... 61 12
Canandaigua—St. John's, Af., 15 00
Cazenovia—St. Peter's,..... 3 00
Constableville—St. Paul's Chapel, Af..... 7 00
Clyde—St. John's, Af..... 4 00
Fayetteville—Trinity, Af..... 2 65
Fredonia—Trinity..... 8 50
Hulton—Zion, Af..... 2 00

Greene—Zion, Af..... 7 00
Geneseo—St. Michael's, Af.... 7 48
Ithaca—St. John's, Af., \$8 77; Chi. \$3; S S, Af., \$10, 21 77
Jamesville—St. Mark's, Af.... 1 60
Lockport—Grace, Af. \$7 07; do., 50c..... 7 57
Lyons—Grace..... 14 51
Le Roy—St. Mark's..... 50 00
Moravia—St. Matthew's, Af... 2 00
New-Hartford—St. Stephen's, Af.,..... 4 12
Newark—St. Mark's, Af..... 3 50
Niagara Falls—St. Peter's, Af. 14 00
Oswego—Christ, Af..... 26 27
Oxford—St. Paul's, Bp. Payne's Miss..... 22 00
Palmyra—Zion, Af..... 14 32
Pierrepont Manor—Zion..... 10 00
Pittsford—Christ, Af..... 2 00
Rochester—Grace..... 110 81
Syracuse—St. Paul's, Af..... 31 15
Seneca Falls—Trinity, Af. 2 00
Utica—Trinity..... 12 33
Waterloo—St. Paul's..... 6 03 508 88

NEW-JERSEY.

Newark—Trinity..... 22 78

PENNSYLVANIA.

Pequea—St. John's..... 10 00
Philadelphia—Grace, S. S. ed., Af..... 200 00
West Philadelphia—St. Andrew's..... 7 12
Miscellaneous—"Mrs. Jane Pierce, through J. C. L., for Orph. City As., Bp. Payne, \$10; Chi., \$10... 20 00 237 12

MARYLAND.

Frederick City—All Saints. "A member," (July 15,) Chi., Fem. Ed., \$20; Athens, Mrs. Hill's Sch., \$20; do., do., by Rev. Mr. Syle, \$1..... 41 00
Washington City, D. C.—Trinity, Colored S. S., for Af. Miss. Schools..... 20 00 61 00

VIRGINIA.

Alexandria—Christ, S. S., ed. Af., through J. D. Powell, 12 52
Bedford Co.—Heber and Russell Parish..... 9 00

<i>Charles City Co.</i> —Westover Parish.....	28 00	
<i>Clarke Co.</i> —Berryville, Wickliffe Parish, Ladies' Sewing Soc., ed. girl, Af., "Betsy Peachy".....	20 00	
<i>Fairfax Co.</i> —Theo. Seminary, Sunday-sch., ed. "Wm. Sparrow," Cavalla Mission.....	60 00	
<i>Hanover Parish</i> —China Mission, \$50; Gen., $\frac{1}{2}$, \$16 50.....	66 50	
<i>Lynchburg</i> —Miss Betsy Crawford, \$5, Mrs. Maria L. Carrington, \$1.....	6 00	
<i>Middlesex Co.</i> —Urbana, Christ, by Rev. G. S. Carraway.....	10 00	
<i>Nelson Co.</i> —Nelson Parish....	5 80	
<i>Norfolk</i> —St. Paul's, through Rev. Mr. Hening, Af.	45 00	
<i>Portsmouth</i> —Trinity, Members, thro' Rev. Mr. Hening, Af.	20 00	
<i>Prince Wm. Co.</i> —Brentsville, St. James's.....	35 00	
<i>Miscellaneous</i> —E. S., through Rev. Mr. Wright, Chi., \$5; Af., \$5; Orph. Asy., Af., \$5.....	15 00	
Rob. A. Atkinson, \$5; Roger B. Atkinson, \$4, Mrs. Lucy A. Locke, \$5; Miss Kate C. Taylor, $\frac{1}{2}$, \$2 50.....	7 50	
Rev. F. D. Goodwin, Gen., \$24 20; Greece, \$10.....	34 20	
Miss M. A. D. Whittle, Chi., \$1; Af., \$1.....	2 00	345 52

SOUTH CAROLINA.

<i>Charleston</i> —Calvary, Af.	26 14
St. Philip's, Af., 118 23; Chi., 118 23.....	236 56
<i>Cheraw</i> —St David's.....	34 00
<i>Columbia</i> —Trinity, Chi., "To aid in sending out additional missionaries"....	273 22

GEORGIA.

<i>Montpelier</i> —Fem. Institute, Ladies' Miss. Soc., ed. Chi., \$25; ed. Af., \$20; Greece, \$10.....	55 00
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ILLINOIS.

<i>Lancaster</i> —"M. S. M.".....	5 00
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WISCONSIN.

<i>Green Bay</i> —Christ.....	7 00
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LEGACY.

Interest, 1 yr., on legacy of late <i>Hanford Smith</i> , of NEWARK, N. J., $\frac{1}{2}$,.....	221 68
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MISCELLANEOUS.

"For China," Aug. 8.....	5 00
Receipts, July 15 to August 15.....	\$3,685 43
Total, June 15 to August 15, 1853.....	\$5,239 90

The Spirit of Missions,

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES [OF AMERICA.]

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVIII.

OCTOBER, 1853.

No. 10.

MISSIONARY REPORTS.

Kentucky.

Paducah—Rev. W. W. DODGE.

“Since my last report, the prospects of the Church in this place have continued to brighten. The regular services are kept up; and, as soon as we can get the services of our Bishop again, we will have another interesting confirmation.”

Indiana.

Evansville—Rev. C. A. FOSTER.

“There is nothing of special interest to report, further than the fact of larger attendances upon the services, by many who have not yet confessed Christ before men. The increase of the place gives us a portion of newcomers who are partial to the Church, and who therefore attend our ministrations. One year more, with God’s blessing, and we shall not need the aid of the missionary stipend. I shall then endeavour to return to the treasury, year by year, parts of the missionary money spent at this station.”

Vincennes—Rev. D. E. LOVERIDGE.

“My labours at this station commenced in April. I am happy to report that the prospects of the Church in this place are very promising. We

have had regular service twice on Sunday, and on Wednesday evening a lecture for parochial instruction. I am happy to add, that attendance upon the service of the Church has continually increased. Our Church is as yet in an unfinished condition. We have, however, raised some \$400 in the parish, for this purpose, which, increased by some assistance obtained from abroad, will, we trust, enable us to complete it entirely. The edifice has suffered much by being left in an unfinished condition and thus exposed. An university will, we expect, be soon in operation in this place. This will, doubtless, be highly beneficial to the diocese. For what reasons, and the circumstances I cannot here explain, there has been a manifest increase of interest in the Church. The place is rapidly filling up. Several very important railroads are in the process of building, connecting this place with all the larger cities in the West. We trust that, under God's blessing, we shall shortly be a self-sustaining parish."

Illinois.

Collinsville—Rev. J. L. DARROW.

"During the last year nothing has occurred of special interest at our station, except that at Oakdale, a remote point on the extreme north of our station, there has been a little neat Church erected by the energy, and chiefly by the pecuniary means of a female communicant of that place, to whom much praise is due. Another lady of wealth, and sister of the former, has also received holy baptism, and, I trust, will be ready for confirmation at the next episcopal visitation from the Bishop. I think at Marine our prospects are brightening. Efforts are now making to repair the Church and enclose it with a neat fence, which promise to be successful. I sincerely hope that before long a missionary will be found to take charge of Oakdale and Marine, which will leave me Collinsville and Lebanon. At the latter place the opportunity for building up the Church is quite as flattering as at any other point in our station, if they could be favoured with regular and frequent services."

Ottawa—Rev. C. P. CLARKE.

"Being temporarily called to visit New-York, under circumstances of affliction, and not having his parochial statistics at hand, would report in general that the Mission is prosperous. Since his last report he has prosecuted his labours without interruption and with encouraging success. He has assisted in forming one new parish, St. Matthew's, at Bloomingdale; and there are three clergymen now successfully employed upon ground which was solely occupied by himself a year ago."

Wisconsin.

Portage City—Rev. E. A. GOODNOUGH.

"Since I came to this place, on the 28th of May, I have preached nineteen times, to congregations of from twenty to sixty in number. There are

three men here who have been formerly communicants, and about twelve women. There are none very decided in their attachment; a good many, however, who favour the Church when it is convenient. I think that in two or three years a parish might be established on a firm basis; but at present none of the inhabitants are very wealthy.

“I have administered infant baptism to four children since I came here.”

Sheboygan—Rev. L. WILSON DAVIS.

“Since my return to this station, last autumn, I have held Divine Service regularly in Christ Church, Sheboygan, on each Sunday and holy-day, and also on Wednesdays and Fridays during the season of Lent. The Holy Communion has been celebrated monthly. The average attendance at Church has been considerably greater than at any former period; there has also been a marked improvement in attention to the services and general conformity to the usages of the Church.”

Oregon.

Portland—Rev. JOHN McCARTY.

Under date of Portland, August 9th, the Rev. Dr. McCarty writes:—

“Since my last report, I have been engaged in an extensive missionary tour to the South, from 20th June to the 7th of July; in which I travelled, going and returning, about four hundred and twenty miles. The most distant point reached was Scottsburgh, on the Umpqua river. The chief object I have in writing at this time is, to show the committee the importance of appointing a missionary to Salem without delay. This is the capital of Oregon, containing about five hundred inhabitants; is growing rapidly both in population and business; and is surrounded by a country not surpassed for agricultural advantages by any part of this territory. A lot has been secured by the Rev. Mr. Fackler, for a Church. I officiated there on a week evening, in the Methodist meeting-house. The congregation was large, and the responses sustained throughout. There are some Episcopalians there already, and more who will join us. The missionary, in addition to the more immediate neighbourhood, might increase his usefulness by giving every third or fourth Sunday to Albany and Marysville. The first is twenty-two miles south of Salem, the county town of Lynn County; a small but growing village. Marysville, still further south, at the head of the high-water navigation of the Willamette, is a village of increasing importance. These places are near enough for the morning service in the one, and the afternoon in the other, and I trust will ere long have a missionary.

“The Rev. Mr. Fackler is well acquainted with the state of things at Salem, and agrees with me that it should be occupied at once.

“A missionary at Salem, although he might have but a small beginning, yet it would be full of promise. It could hardly fail of becoming a field of great importance and usefulness. I trust the committee will be able to find the right man, and send him without delay. Next after Salem, Olympia, in Washington Territory, should be filled. It will, in all probability, become the capital.”

DIOCESAN INFORMATION.

Maine.

The charge of the Bishop of Maine, delivered to the clergy of that diocese, at the Convention held in July last, is on "The Duty of Christian Ministers towards Young Men and Men of Mature Years." The great want of the Missionary work at this time; the need of earnest, devoted, and self-denying labourers, and the reason why so few are found offering themselves for the Lord's work, is traced to its proper cause and source. The Bishop truly and graphically says:—

"When some public occasion assembles the masculine youth and strength of city or country, the spectacle may cause a patriotic bosom to swell with grateful emotion. When services which imply personal dedication to God are witnessed, how appalling is the contrast! Few would venture to compute the collective number of men who on the Lord's-day are found in all places of worship, and compare it with the census of the country. But when the general congregations are dispersed, and those only remain who offer themselves at the Lord's table, a living sacrifice, then, who are left of the flower of the land? Mothers are there, and wives and daughters, and aged men, and sometimes men in the middle of their years; but where are the young, the active, the manly, the strong, and such as would crowd the ranks were an invader on our shores, and such as, above all others, should come up to the help of the Lord against the mighty? Many a village has sent more youths to the mines of California than all whom it has contributed for many years to increase the company of believers. Every trade and occupation, every scene of business or of pleasure, is filled with our young men; every sea and every shore attracts them from afar; the city, the forest, and factories and farms, all are replenished with their strength: from the altars alone they are absent. I have examined the record of confirmations in two Dioceses, extending over the space of ten years in each; and in each, the proportion of male to female names is about that of one-fourth to three-fourths. Everywhere, the view, I believe, is essentially the same; and it is only when we shut our eyes to the immense numbers whom we do not reach that we can adopt the tones of exultation."

The main reason for this state of things is ably set forth in the following paragraph:—

"The first cause which will occur to almost every mind, is the mighty worldliness which sweeps men away as with a torrent. It has often been more gross than now; it was probably never more absorbing. Every added embellishment or comfort of this life, every incitement to secular labour, every improvement which draws society closer and closer, must tend to make us, not necessarily more sinful, but certainly more susceptible to worldly attractions. Our terrestrial dwelling-place is rendered so much the more pleasant, and the business of the present time so much the more urgent and inevitable. The earth is to be replenished and subdued: the world is to be emancipated from many evils, and carried on towards a higher and higher perfection of social culture. In the mean time, every

individual is to carve out his own little heritage of station, substance and reputation, besides contributing his part towards the common interest. These are the ideas which mould the mind of the ardent youth, while mechanical inventions, political changes, the influx of wealth, and the growth of civilization, fill him with wonder, delight, and ambition. His less aspiring contemporaries follow in the train, and catch the tone of his example. The time for serious thoughts is usurped; the taste for serious thoughts is prevented; these thoughts themselves appear sufficiently serious. They claim to themselves merit for almost engrossing the heart; but they do more, they quite engross it, so that it is as hard at last to admit the Gospel in the midst of such objects as to read or to pray in the thick bustle of a crowd. Even religion wears a worldly aspect. It looks to direct and palpable results, and employs itself with what the eye of sense recognizes as realities. It rejoices to build temples, such as could be built by none but a wealthy and flourishing people. It counts and recounts the statistics of its numerical strength. It dwells on large contributions of money as the great means of its extension. It is stirring, eager, curious to know and use all new appliances. It gazes with deep interest on the events which change the destinies of nations. It exults aloud in the progress of science and of society. It imitates the instrumentalities through which human popularity is sought, and worldly ends are accomplished. Are we to blame all this; and would we depreciate the religion of our age? No, no: many of these things must be, or ought to be; and some are but excesses or distortions of that which in itself and in its own place is excellent. Only, it tells the mighty temptations to general worldliness, when even piety ceases to be contemplative and studious in the Scriptures, and finds its chief dangers in the multitude of its occupations."

After enumerating the various reasons for such apathy, the Bishop justly and eloquently remarks, as one of the points necessary on the part of these is duty, it is to endeavour to remedy this evil:—

"The first of all things is to yield no ground to despair. Not for a moment must the thought be admitted that the gospel cannot subdue active and worldly men. We are tempted to such thoughts when the toils of years, and the warnings of Providence, and every topic of appeal, seem to have been exhausted. But who maketh thee to differ? Or, is there any obstacle in the hearts of others, which has not been within our own? The grace to which we owe all our hope, can reach and change the hardest and the lightest. Trophies are gathered to the cross from every class and age; and each of us can recall instances where all had seemed most hopeless. We never know what, all the while, may be pleading within the soul of him who stands before us, apparently unmoved, or turns away and gives no sign. If we dream that it is in vain to strike upon the rock; that the Holy Spirit had for ever ceased to strive; that we are at liberty to go to gentler and more promising tasks, and abandon this: we set bounds to the strength of the Almighty arm, or the endurance of divine long-suffering. There is no such word in our commission. There is no such limit in the promises. It is but the whisper of our own impatience or slothfulness; and the only answer which we should give it, is by humbling ourselves before God, and calling upon Him with importunate intercession. Then, let us feel that we are sent directly into the midst of this world as it is, ministers of Him who died for all, and entrusted with weapons which are mighty to the breaking

down of strongholds, as in ancient days. It is the same gospel which overthrew the vast pile of Paganism; which made a great number of Jewish Priests and Pharisees obedient to the faith; which bowed the strong heart of Saul of Tarsus; which, in the early times, so often changed the lion into the lamb, and convinced the surrounding heathen by such miracles of conversion; which, down in these latter days, has detached, in their mature strength, from the cause of ungodliness, such men as John Newton and Ravenscroft, to make them its own powerful preachers. However long or firmly, therefore, men may have been fixed in the service of the world, there is no room for despondency when we pray for them in secret, or when we approach them with the call of God upon our lips."

New-Hampshire.

On the subject of houses for the Ministers of our Church, and their due and proper support, the Bishop says :—

"I must add here, that it is a matter of great importance to every parish to have of its own a dwelling-place for the Rector, where he may be exempt from the exactions of and annoyances of speculating landlords, and feel that he is at home; and provide conveniences and pleasant things around him, to leave for the benefit of his successors. It will contribute much to the happiness, stability, and efficiency of the pastoral relation. St. Peter's, Drewsville, is, I believe, the only parish that now possesses a parsonage; and when the people had once entered into the undertaking of building one, the work was soon accomplished, and the cost was soon paid up. I am not sure but St. John's, Portsmouth, is another exception. I could name several Churches that ought soon to be moving in this matter. A little more of *real*, and less of *comparative* liberality, would soon get the plans and exhibit the finished work. I fear there are few who settle these questions of giving money for religious purposes on the right principle. It is nothing to one man whether another pays his proportion or not. The fault of one does not justify the fault of another. Religion says to us, "How much owest thou unto my Lord?" "If thou hast much, give plenteously;—if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity." We hear often of men who have descended from riches to poverty, by extravagance in living, by unwise speculations, by injudicious investments, by confiding too much on the honesty and skill of agents, and by rash and improvident undertakings in business. But how seldom do we hear of an individual who is brought down to poverty by the noble liberality and bounty of his faith in Christ! Does such a thing ever occur? What individual in any parish, here or elsewhere, has been reduced to bankruptcy by an excess of that spirit which tries to honour the Lord with its substance? I have been an observer and a student of religious history for at least thirty-four years; and I must say my recollections, which I have traced carefully, present me with no such case. That which comes nearest to it is the case of Christian ministers, whose desire to serve Christ and to help on the salvation of their fellow-men keep them in the vale of poverty, and in a position of deprivation many ways; while in other professions and pursuits, if they had chosen them, they might with their talents have attained love and affluence.

“Brethren of the laity, you little know of that ‘hardness’ which your pastors endure. You love them, no doubt; but how much does your love lead you to sacrifice on the Lord’s altar for the maintenance of a ministry, without which religion would soon die out? And are you sure that you duly estimate the sacrifices in a worldly point of view, which they make, at least nineteen out of twenty, when, in settling the question of a profession and pursuit for life, they deny and repudiate the line of thrift and the feeling of independence, and surrender themselves to the love of souls and a life of self-denial and toil?”

Florida.

In his annual address, the Bishop thus feelingly and beautifully alludes to the loss of two of the clergy of his diocese, during the past year; one of them, the Rev. B. Wright, the late missionary at St. Augustine:—

“When the aged die, we look upon it as the natural course of events, We solace ourselves with the reflection that, having fulfilled the time usually allotted to man on earth, Heaven, in mercy, had delivered them from the evil day when their strength would become but labour and sorrow. Not so, when infancy and youth pass away; not so, when in the maturity of manhood, with high hopes of usefulness and distinction, our loved ones are stricken down—are removed from us, that we may see their faces no more. Yet such is the stern decree of HIM who knows what is best for man upon this earth; and there is wisdom in kissing the rod, and, in silent adoration, bowing the knee to Him who killeth and who maketh alive—who woundeth, and his hand bindeth up the wound. Faithful to their holy trust in life—valiant for the truth, even unto death—we cannot doubt that for them is treasured up a bright reward in that better country, where the wicked cease from troubling and the weary are at rest. While submissively we mourn the absence of these loved ones from our society here, let us not fail in emulating those graces and virtues which adorned their life and conversation. Let us apply, each, the touching lesson which Providence thus affectingly teaches us, knowing that we too must die. Let us—considering the end of our conversation, JESUS CHRIST—‘the same yesterday, to-day, and for ever’—seek to fortify our hearts with that heavenly wisdom which will make us to ‘run with patience the race set before us’—‘enduring the cross, despising the shame.’ So shall we, when our Master cometh to reckon with his servants, have awarded to us the crown of life—the diadem of glory.”

Tennessee.

Alluding to the fact that the number of confirmations this year is less by four than the year preceding, the Bishop asks the following questions, and addresses to the laity of his diocese this earnest and faithful warning:

“How are we to account for this falling-off, my brethren? If it be owing to any neglect or omission on our part—if there have been any failure in diligence, or remissness in faithful warning, we of the clergy ‘know the greatness of the fault, and also the horrible punishment that will ensue.’”

On the other hand, may not our brethren of the laity properly lay it to their own most serious consideration, and ask themselves how far the slow progress which the Church is making in the diocese may not be truly attributable to their preference of this world, and their devotion to its pursuits? There is nothing, as all experience proves, more dangerous to men than prosperity. He who is watered by the streams of this world's wealth and honours, seldom makes great attainments in piety—in the knowledge of spiritual things. And if there be any one danger standing out more prominently to view than all others in our present circumstances, I am constrained to think that it comes from this quarter. The abundance of money, and the corresponding increase in the price of all articles of trade and commerce, not only stimulates industry, but also excites the spirit of enterprise, and, last of all, leads to daring, hazardous speculation. In such a state of things—and it is a wide field, you know, upon which to dilate, if it were necessary—it is most obvious to remark, that our fellow-men forget the claims of religion and the calls of duty, in the eager pursuit of their objects. In pushing their schemes to increase their fortunes, which the present favourable state of trade, commerce, and the arts presents, they think they have less means to promote and encourage plans for the increase of piety and the spread of religion. They cannot afford to spend from their increase what may be necessary to build and furnish Churches of a plain and decent character for the worship of God. They forget that, in the enhanced value of every article of subsistence which their pastors use for their families, there is no corresponding increase of their stipends; but will suffer them to beg abroad for that help in their necessities which those to whom they minister withhold, of the abundance which they seek to employ in speculation. There are clergymen now in this diocese, devolving all the energies of soul and body left to them, after the labours of the school-room, to the spiritual improvement of congregations, whose aggregate wealth will amount to *hundreds of thousands* of dollars; and I believe it will be so found to be estimated on the tax-books. And for the performance of these services, which, above all others, one would think ought to touch the heart, acknowledging its tenderest and most generous sensibilities, they receive not so much as *three hundred dollars per annum!* Nay, more: some of these congregations actually allow their ministers to draw upon the missionary fund which is given to send the gospel to the poor; thus virtually recognizing themselves as pensioners on the bounty of those who, out of the State, give of their substance to help others who cannot help themselves. I feel mortified that such things should be said of us; and still more mortified that there should any occasion ever be given for saying them. I do not wonder that God blesses us not. Riches may increase, and be abundant with us as the quails around the camp of the Israelites, when they lusted for meat; but for all that, leanness of soul may be the portion of him who has 'much goods laid up for many years,' and when the Master comes to ask of his improvement, he may be obliged to cry, in bitterness, 'My leanness! my leanness! Woe unto me!'

Intelligence.

PROTESTANT EPISCOPAL SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH CAROLINA.

It is both pleasant and encouraging to know how many organizations are engaged in the spread of the Church, in various parts of our land. Here is one presenting its *forty-third* annual report, which expended, during the past year as much, in this one diocese, as the Domestic Committee is able to devote to the four dioceses and one territory under the supervision of the two missionary Bishops, with their large and increasing population.

Gratified as we have been ourselves by the account of its means of usefulness and mode of operations, and making no doubt that many of the readers of the *SPIRIT OF MISSIONS* will partake in our feelings, we give the following very copious extracts from the proceedings of the annual meeting, report of the trustees, and of the various missionaries supported or aided by its funds.

The report of the Board of Trustees thus notices an instance of liberality from one whose name is well known in connection with other like manifestations of Christian benevolence :—

“ Since the last Annual Meeting, this Board has received, in behalf of the Society, the noble bequest of the late Mrs. Eliza Kohne, consisting of her late residence in Broad Street, with the house and lots adjoining.

On this occasion, the Board passed the following resolutions :—

“ 1. *Resolved*,—That this Board takes occasion now to express and record its grateful acknowledgment of the munificent donation of the late Mrs. E. Kohne, and its high sense of that Christian charity which has devoted so large a bounty to the advancement of the Redeemer’s kingdom.”

“ 2. *Resolved*,—That it is expedient to sell the property and invest the proceeds for the purposes of the Society.”

The property has accordingly been sold, with the exception of one lot, which was reserved with the design of erecting a more suitable library building than the one now occupied by the society, which is, on some accounts, objectionable. This design having been subsequently abandoned as too expensive in the present state of the funds, this lot also has been ordered to be sold. The sale will probably soon be consummated. The sales have, so far, amounted to the net sum of \$22,280 68.

In consequence of this increase of the funds, and of a surplus having been left from the income of the last two years, the Board was enabled to increase its appropriations to a very liberal amount. Having these very ample means, it was thought advisable to renew an effort which had been made in the year 1839, with important results, viz. : to appoint a travelling missionary, with the purpose of seeking out the scattered numbers of the Church, baptizing their children, holding Divine service, and preaching the

gospel, wherever he could collect a congregation, and organizing and establishing new Churches.

The reports of the missionaries employed at the various stations are interesting. From among them we select the following brief extracts:—

The Rev. T. C. Bland, the missionary for the vicinity of Aiken, says:—

“Many of the prejudices with which the Church has had to contend, seem to be quietly yielding. The people appear to take more interest in the services; and more attentive and orderly congregations than they have been during the past year, with the exception of one occasion, I have never seen.

“The field of usefulness is truly large, and no doubt quite ready for harvesting; but where are the labourers, how shall we get them to the work, or support them when there?

“How long must this important field lie almost totally neglected? Will Christians continue to say—soul, take thine ease; eat, drink, and be merry, while so many are living and dying without the gospel? Cannot something be done? Cannot something be done at once?”

* * * * *

The missionary (Rev. H. Elwell,) to York, Union, and Laurens districts, reports:—

“My congregations continue to increase, and there is a constant demand for information respecting the doctrines and government of the Episcopal Church. One male communicant, a gentleman of family and influence, and three female communicants, have been recently added to the Church. There are, moreover, hopeful signs of further additions to our Communion.

“Though the duties of the Mission are sometimes rather trying in this section of country, I am cheered by a conviction that the services of our beloved Church are more and more appreciated, and that a general desire for her wholesome teachings is awakened.

“In Unionville, where there are two female communicants, so earnest a desire is expressed for the services of the Church, that your missionary is encouraged to hope that a decisive effort will shortly be made for the erection of a Church.

“In Laurensville, a neat convenient Church was erected a few years ago, but the good work has been retarded by the death or removal of those who were most earnest in it; and the missionary has not met with any one in that village who professes to belong to the Church. Nevertheless, the attendance, *even there*, has been progressively good, and the responses were regularly made on every occasion. Your missionary, therefore, trusts that his labours may, ere long, be blessed to gather a little flock in that village.”

* * * * *

The Rev. Philip Gadsden, missionary to St. Paul's, Stono, and St. Paul's Church, Summerville, says:—

“The congregations assembled together in our village Church, during the past summer, were unusually large and encouraging. This was owing partly to the Episcopal Church being the only place affording the opportunity for public worship at the time, and partly to the number of persons

which resorted from Charleston to our healthy summer retreat,—and, indeed, we have much reason for gratitude to God for the very unusual degree of health which we were permitted to enjoy, in comparison with that which was granted to many of our neighbours; insomuch that the reputation for health which even hitherto has been our good portion, has the rather been confirmed to the satisfaction of the inhabitants, and the joy of those who come to us in their distress, and for their particular advantage.”

* * * * *

The Rev. N. Hyatt, missionary to Grace Church, Sullivan's Island, remarks:—

“The attendance on public worship has increased so much as to require more pews, which, it is expected, will be added in time for the re-opening of the Church. A large part of the congregation, however, as it ever will be on the island, is made up of transient visitors, who contribute little or nothing in support of the Church. This duty devolves on the few who remain here through the summer. And it is due to them to say, that while they give here, they do not cease to give, or give less to their respective Churches in Charleston or in other parts of the diocese. I make these remarks to present the fact that the Church, from its peculiar circumstances, should ever be regarded as having a Christian claim on your society for aid. Its founder, Bishop Dehon, doubtless in view of the transient character of the congregation, so fully realized the fact of its dependence, that it was his purpose to have it endowed and make it a free Church. This, it is believed, would have been accomplished, but for his lamented death.”

* * * * *

The Rev. B. Johnson, missionary to St. Matthew's and Orangeburg, reports as follows:—

“Your missionary has much reason to be encouraged by the tokens for good which have been granted him during the past year. It pleased the Giver of all Grace to pour out his Spirit in a remarkable manner upon the large coloured congregation under his charge. Many decided conversions have taken place, and many added to the Church, of such, he trusts, ‘as shall be saved.’ The result has been, the establishment of a Church, chiefly, but not exclusively, for the negroes, in a region of country where our Church had not been planted.

“Surrounded by a white population attached to other communions, it has already exercised a very decided influence upon them. Attracted by the remarkable work which God's Spirit was carrying on among the negroes, they have continued to attend, often in large numbers, and exhibit much interest in our services. We regard this as one of the most important features of our returning prosperity.

“In reference to the colored members added, we must say, that admitted on and after careful examination and instruction, many of these have been adorning the doctrine of God their Saviour in all things. Masters who have never experienced, personally, the saving power of gospel religion, have been constrained to testify to the great change which has passed over them. Under a very rigid system of discipline, but two of the large number that have joined have been ruled out of the Church, and these are not altogether hopeless cases.

“God’s Spirit has been at work also in our white congregation. As the merciful result of a solemn visitation of Providence, last summer, and of the special services it rendered necessary, some, as reported, have joined the Church, and others we know have been deeply convinced of the importance of religion, and we trust will be led before long by the Spirit of God to the Saviour for pardon, and obtain ‘peace in believing.’

“Our Sunday School operations have been continued as usual, though with considerable interruption among the negroes, from prevailing sickness. It is a fact worthy of record, that the great religious interest among the negroes, as reported, was distinct and traceable to the influence of the Sunday Schools in operation among them.

“The Episcopalians in Orangeburg continued to hold their ground, and ‘few but undismayed,’ are determined, by God’s help, to carry out the design of establishing the Church there. They have placed the matter beyond all doubt, by obtaining the lumber; and now stand committed to finish the work. Two additions have been made to the membership; one member has left for the North. The members, generally, are becoming, we trust, more and more grounded and settled in the truth as it is in Jesus. This field deserves the support and encouraging patronage of your society.”

* * * * *

The Rev. J. M. Pringle, the missionary on the Wateree, says:—

“Six plantations have been visited regularly every month, the negro children catechised, and the grown people instructed, both out of the Prayer-Book and the Bible. Three plantations have been added this year to those formerly under the missionary’s pastoral care, making in all nine, and one more soon to be taken in charge will, in all, make ten under his instruction and pastoral oversight. There is here a wide field both among the white and coloured population, and the missionary earnestly desires the assistance of a catechist and lay reader. If he could have such an assistant, a great deal more could be easily effected, and what is now attempted could be more satisfactorily carried out, the Lord giving his blessing to the work.”

* * * * *

The Rev. Paul Trapier, missionary to Calvary Church, Charleston, thus closes his report:—

“The condition of the Mission, spiritually, is believed to be at least as prosperous as at any previous time; and though from the novelties having passed away, and from other causes of a transient nature, the attendance on public worship has not on the whole been as large as in the year before, the work is assuming gradually more of stability, and more hope of permanence. The same persons are more habitually in attendance; more of pastoral attention is sought for and received from the minister, as may be inferred from the increase in the number of visits paid, and of baptisms and marriages. These last are oftener in Church, as is the wish, not of the people only, but of the pastor, as giving more of religious sanction and solemnity.

“The vacancy in our Episcopate has hindered the admission of more to the Holy Communion, as it is deemed important that they should be confirmed previously. But the promised presence of the Bishop of Georgia

will afford an opportunity of which several white and coloured propose to avail themselves.

“A burial ground for the coloured portion of the congregation has been bought and paid for, which will naturally tend to give them a more peculiar interest in the Church.

“The music teacher, who had been kindly instructing in singing, has been obliged by other engagements to discontinue to do so; but his valued services have been supplied by another, much to the satisfaction of all concerned.”

* * * * *

The missionary (Rev. Edwin A. Wagner) in Canonsborough, Charleston, reports:—

“That the chief impediment in the way of the permanent organization of his parish is about to be removed. This was the want of a suitable Church edifice; which want will, it is hoped, speedily be relieved, as the plans for a neat Gothic structure are now in the possession of the building committee, who have been authorized to proceed with all possible speed in its erection; and it is confidently expected that a few weeks will give to the friends of the undertaking ocular demonstration of the earnest efforts of those to whom it has been committed.

“We have only further to say, that the Church of God is planted in this borough; no human power can arrest its progress. It may not be our lot to bring it to its ultimate perfection and completeness, but it cannot be stayed. But so far as the means necessary to build this house of prayer for all who desire to worship in it freely and without price, save what is offered by the constraining principle of ‘love to Christ,’ we have but sufficient to *commence*; still, we lay our foundation with good cheer. We are not faithless in this matter, but believing; and that faith shall encourage us to go on, blind to every impediment, looking only to the end, its completion to the glory of that ‘Trinity’ whom we delight to worship in the majestic unity of the Godhead.

“We work in faith, and we have reason to work on; for God’s promise is true, to work with us for *His Church*, and the Holy Spirit is powerful to unlock, by its gracious influences upon the hearts of our brethren, the sealed-up treasures of the wealthy, and to draw to our door the blessed offering of the poor and widow’s mite.

“Brethren, it is *God’s Church* for which we plead. It is our *holy religion* which we ask the means to propagate. Shall we ask in vain, when our elder brethren have enough and to spare? We *need* your sympathy, your encouragement, your aid. We *ask*, as we have asked from the beginning, *the liberal donations of the wealthy, the mites of the poor, the prayers of you all.*”

* * * * *

Report of the Rev. B. C. Webb, missionary to the slaves in Prince William Parish, for the year 1852:—

“In presenting his annual report, your missionary feels himself called on by gratitude to acknowledge the goodness of the Lord in vouchsafing him such a measure of health as to enable him to continue at his work, without being forced to go away during the summer, as had been the case for the past two years. It is true, his health was feeble, and occasioned some in-

terruptions to his ministerial work, though at present it is somewhat improved. But the Mission has been called on to endure a greater evil, I may say, than the ill health of the missionary—that is, the death of the late Captain James Cuthbert. His death (though inconceivable gain to him) was irreparable loss to the Mission. Sorrowful truth was uttered, when a slave, not belonging to him, remarked to the Missionary—‘Black people will miss him, as well as white.’ In looking back upon the past period of this Mission’s existence, and recollecting that hardly has a year passed without some evil threatening its very being, and still it has been preserved, we feel constrained to say, truly has the goodness of the Lord followed it all its days; for even now, the Lord seems to have revived his work among the patrons. To make up the loss occasioned by the missionary’s ill health, and to afford their people more frequent instruction, they have associated with your missionary a catechist. To do this, all have increased their annual contributions, and some have doubled them.

CONSECRATION OF THE CHURCH AT ROCKFORD, ILL.

The consecration of Emanuel Church, Rockford, Illinois, by Bishop Whitehouse, took place on Tuesday, the 23d of August.

This town is pleasantly situated on Rock River, in the midst of a fine agricultural country, about equi-distant between Chicago on Lake Michigan, and Galena on the Mississippi, with the former of which it is already connected by a rail-road, and soon will be with the latter. It is a growing place of several thousand inhabitants, and offers numerous facilities for making an agreeable residence.

The attempt to introduce the Episcopal Church is quite recent. The effort, however, has been prosecuted with great energy, and happily with a gratifying measure of success. The building is located on elevated ground, a little aside from the business quarter, and where it secures an interesting view of much of both the town and adjacent country. It is thirty-six by sixty feet in size, exclusive of the chancel recess, built of wood, but, being painted of a bronze colour, it has a substantial and grave look. The windows are lancet-shaped, and a good triple window in the rear of the chancel will, when fully ornamented, be very imposing. The roof, tapering up to a sharp and lofty ridge, has much of the effect of a spire, in directing the thoughts of the observer to heaven and God. Nor does the interior fail of promoting the good impressions derived from an external view. The decency of the chancel arrangements, and the grave colour of the pews and other wood-work, unite in reminding the worshipper that his business in that “house of prayer” is of a solemn and most important character.

For a consecration in the West, an unusually large number of our clergy were in attendance. Eight ministers testified by their presence their joy at the opening of their new house of God. The day was pleasant, a good congregation occupied the seats, several having come from Chicago, for the double purpose of indicating a hearty interest in the enterprise, and congratulating a beloved friend, the worthy Rector, on the success of his labours. Every countenance looked happy, and seemed to anticipate with pleasure the entrance of the Bishop. And when one suffered his mind to dwell

upon scenes that might probably be expected in that house during years long future, and their bearing upon a yet longer and higher futurity, emotions arose of almost overpowering character.—(*Abridged from Epis. Rec.*)

Obituary Notice.

At his residence in this village, (Green Bay, Wis.,) on the evening of the Lord's-day, August 28, in the 53d year of his age, Rev. Solomon Davis, formerly Rector of Hobart Church, and missionary to the Oneida Indians, in this county.

In the death of Mr. Davis, society in this place has lost one of its best and most useful members, and the Church of the living God a faithful, self-denying, and exemplary minister, and the Oneidas an affectionate and faithful friend.

A native of Great Barrington, Mass, he was ordained a minister of the Protestant Episcopal Church, by Bishop Hobart, at Oneida Castle, N. Y., in the year 1829. After labouring among the Oneidas for some years, in the State of New-York, first as a catechist, and afterwards as an ordained minister, he removed with them to their new home, in this vicinity, about the year 1837; since which time he remained in the discharge of his duties as their pastor, until his health became too much impaired to allow of his longer administering among them; when, being succeeded in his mission by another, he took up his residence in this town.

For the welfare of the Oneidas, temporal and spiritual, his time, his health, his talents, his influence, and, as occasion called for, his worldly substance, were freely given. He was to them a wise and faithful guide, as well as a good shepherd of Christ's sheep, steadfastly advocating the rights and welfare of those who were not able to plead their own cause.

And the Lord rewarded him—not only in his temporal prosperity, but in comforting him 'when he lay sick upon his bed,' and making 'all his bed in his sickness,' at the close of his useful and laborious life. No wish that devoted affection could anticipate, or neighbourly kindness fulfil, was left ungratified.

A long and distressing illness was borne with Christian patience, and now he rests in peace—having died, as he lived, in the communion of the Catholic Church, and looking for pardon and acceptance solely through the merits and righteousness of the Lord Jesus Christ, his Saviour and his God.

"Precious in the sight of the Lord is the death of his saints."—(*From the Green Bay Paper.*)

Appointments.

Rev. Mr. Thompson, to Marysville, Ky., from July 1, 1853; Rev. E. A. Greenleaf to Chickapee, Minnesota, from Aug. 1, 1853; Rev. G. Thompson, to Manitowoc, Wis., from Aug. 1, 1853; Rev. E. A. Goodnough, to the Indian Mission at Duck Creek, from October 1, 1853; the Rev. Messrs. Gardiner and Crosswell, of Maine; the Rev. Messrs. Marble, Bourns and Hubbard, of New-Hampshire; the Rev. Messrs. Hall and Cadle, of Delaware; the Rev. Messrs. Lee, Ellis, Smith, Ticknor, Cook and Cobbs, of Alabama; the Rev. Messrs. Dodge and Thompson, of Kentucky; the Rev. Messrs. Wheeler, Foster, Large, Haff, Bingham, Van Antwerp, and Loveridge, of Indiana, have been re-appointed from the 1st October, 1853.

Resignations.

The Rev. W. P. Gahagan, of Greenville, Tenn., to take effect Sept. 1, 1853; the Rev. T. S. Savage, of Pass Christian, Miss., to take effect Oct. 1, 1853; and Marion, Ala., ceases to be a Missionary station from the 1st October, 1853.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from August 15th, to October 1st, 1853:—

NEW-HAMPSHIRE.		
Concord—S. Paul's.....	7 00	
CONNECTICUT.		
Southport—Trinity.....	17 50	
Stamford—St. John's.....	41 43	58 93
NEW-YORK.		
Albany—Trinity.....	2 00	
Catskill—St. Luke's.....	3 00	
Cooperstown—Christ Ch.....	10 00	
Greensburgh—Zion.....	5 50	
Hudson—Christ Ch. (Jews).....	5 07	
Hyde Park—St. James's.....	20 00	
Lansingburgh—Trinity.....	40 00	
New-York—St. Mark's, offering	18 42	
Trinity, a parishioner.....	2 00	105 99
PENNSYLVANIA.		
Holmesburgh—Emmanuel Ch..	34 75	
Morlatwin—St. Gabriel's.....	10 00	
Paradise—All Saints.....	10 00	54 75
DELAWARE.		
Bread Creek—Christ Ch.....	1 00	
Laurel—St. Philip's.....	1 67	
Little Hill—St. John's.....	1 33	4 00

SOUTH CAROLINA.

Charleston—St. Michael's.....	23 30	
St. Paul's.....	54 08	
“ for Brownsville,		
Tex.....	5 00	
St. Philip's.....	48 00	
Edisto Island—For Ga.....	5 00	
St. Stephen's, and Upper		
St. John's.....	40 00	175 38

LOUISIANA.

Bayou Goula—St. Mary's ½....	12 00	
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TENNESSEE.

Knoxville—St. John's.....	5 00	
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INDIANA.

Terre Haute—St. Stephen's....	6 00	
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ILLINOIS.

Galena—Grace.....	18 50	
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MINNESOTA.

St. Anthony—Holy Trinity....	7 00	
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MISCELLANEOUS.

A country clergyman's wife for		
Iowa.....	10 00	
R. P. M.....	5 00	15 00

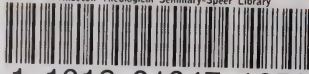
Total..... \$449 55

Total since October 1st, 1853, \$23,853 43

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